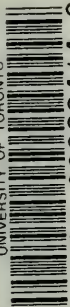


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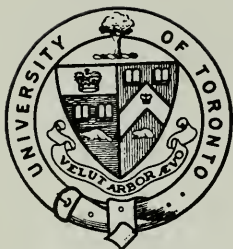


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An introduction to the  
study of the Irish language,  
based upon the preface to  
Donlevy's Catechism

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AN INTRODUCTION  
TO THE  
STUDY OF THE IRISH LANGUAGE

*BASED UPON THE PREFACE*

TO  
DONLEVY'S CATECHISM

BY  
REV. WILLIAM HAYDEN, S.J.

*TEXT, TRANSLATION, AND GLOSSARY*

DUBLIN: M. H. GILL, AND SON  
LONDON: DAVID NUTT

1891

***Price Half-a-Crown.***



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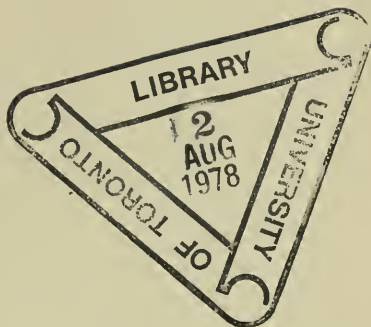
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## EDITOR'S PREFACE.

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THE following work has been edited for the purpose of supplying, in a small compass, and for a small sum, all that is necessary for mastering the elements of the Irish language. The only books which the Editor considers necessary as companions to the present work are the Second Irish Book and Dr. Joyce's Grammar (Dublin: Gill & Son). Thus for a few shillings anyone may furnish himself with all that is necessary for learning Irish.

The Editor does not recommend to beginners the use of a dictionary—for two reasons, one of which is practical, and the other scientific. The practical reason is founded on the fact that good dictionaries are almost inaccessible. The most valuable works on the Irish language have been allowed to fall out of print. The few copies of such works that remain in the country are rapidly disappearing from it, being purchased at high prices by dealers, and by



our American brethren, who import into America every year large quantities of Irish books. If any one has misgivings as to these statements let him inquire at the second-hand book-stalls of Dublin the price of Foley, Coneys, O'Brien, Donlevy, Neilson, &c.: he will usually find that the works are not to be had, and if they are to be had the price will be prohibitive.

The second reason for permitting the student to dispense with the use of a dictionary is that it is apt to divert the mind of the learner from the close study of the text. In learning Latin, Greek, or any strange language, the text should be, for the time being, the chief source of light to the student. By devoting himself almost exclusively to it he will arrive at a knowledge of the spirit and structure of the language—a knowledge never to be gained from the pages of a dictionary, which from the nature of the case will represent words, in their unattached state, drawn, with more or less judgment, from divers sources, and from different chronological periods of the language.

Donlevy is regarded by scholars as one of the most correct writers of modern Irish. The Glossary and Notes of the present work will furnish the reader with all that is necessary for mastering the text.



The present work will be useful to two classes of persons : first, to those who having no knowledge of Irish desire to acquire it ; secondly, to that large class of persons who constitute a standing proof of the neglected state of education in this country, namely, persons who have a colloquial knowledge of Irish, but who are utterly unacquainted with its structure and grammar.

It may not be out of place to say that the student should endeavour to understand each section by the help of the adjoined translation, and of the Glossary. When he has made himself familiar with the meaning of the section he should endeavour to put the English into Irish, in writing if possible, but at all events in speech. If he does this several times he will find that his translation will gradually approximate to the text of the author, and the degree in which it does so will serve to gauge his own progress in the tongue he is learning. It is the want of some such method as this that explains a fact more frequently deplored than remedied by those who are interested in education. A boy may be engaged in learning Latin for four or five years ; he may read considerable portions of Cornelius Nepos, Cæsar, and Cicero ; yet at the end of the time he may be unable to translate an unseen passage from a Latin author, or to put a

simple English sentence into Latin. This bad state of things, connoting as it does loss of time to the boy and loss of money to his parents, arises from the fact that he has been employed in passing, or endeavouring to pass, from the unknown to the known, from the Latin to the English. Had he mainly relied upon the order which reason and sound logic recommend, the transition from the known to the unknown, from the English to the Latin, he would be possessed of a copious vocabulary, and would be himself an accurate and fluent Latin speaker or writer.

In editing the text I have relied solely on the Paris Edition of 1742. Donlevy had the advantage, denied to the great Keating, of revising his work for the press, and seeing it printed. In the opinion of the present writer subsequent editions have fallen short of the original edition, which bears upon it every mark of conscientious carefulness and scholarship. I have ventured on no alterations either in the English or Irish, except that in many cases I have introduced a hyphen in deference to modern usage, and that I have often changed capital into small letters.

For the benefit of readers who may not have an opportunity of consulting the Paris Edition of 1742, I shall here transcribe a passage from Donlevy on

the learning of the Irish language. It is taken from the Appendix. He is speaking of certain grammatical abuses which crept into the English language about the reign of King Charles II., and he thus proceeds:—

“ It is no Wonder then, seeing the English Tongue, although in the Opinion of all, it be otherwise much improved, is thus maimed and confounded, even in Prose, that a Language (*i.e.* the Irish Language) of neither Court, nor City, nor Bar, nor Business, ever since the Beginning of King James the First's reign, should have suffered vast Alterations and Corruptions; and be now on the Brink of utter Decay, as it really is, to the great Dishonour and Shame of the Natives, who shall always pass every where for Irish-Men: Although Irish-Men without Irish is an Incongruity and a great Bull. Besides, the Irish-Language is undeniably a very Ancient Mother-Language, and one of the smoothest in Europe, no Way abounding with Monosyllables, nor clogged with rugged Consonants, which make a harsh Sound, that grates upon the Ear. And there is still extant a great Number of old valuable Irish Manuscripts both in publick and private Hands, which would, if transcribed and published, give great Light into the Antiquities of the Country, and furnish some able Pen with Materials enough, to write a compleat History of the Kingdom: What a Discredit then must it be to the whole Nation,

to let such a Language go to Wrack, and to give no Encouragement, not even the Necessaries of Life, to some of the Few, who still remain, and are capable to rescue those venerable Monuments of Antiquity from the profound Obscurity they are buried in?"

The evil which Donlevy deplotes in these last words has been to some extent remedied in a manner which he could never have anticipated. The scholars of Germany, France, and England, and the learned professor of Sanscrit in Trinity College, Dublin, are busy in working upon Irish manuscripts. It is to be earnestly desired that the aforesaid scholars may persevere and prosper in their noble task of rescuing the historical monuments of an ancient race from oblivion and contempt, and in thus providing a sure basis for historical studies.

WILLIAM HAYDEN, S.J.

MILLTOWN PARK, DUBLIN,

*March, 1891.*

FORPHÓGRA.

(ADVERTISEMENT.)

ϕορρηόγραμμα.

I. **C**UIRPIŌ, ōo pēpi cōpamlačta, toipc an tēaḡaiṛṣ  
 Chriōropuiḡe-pe, aip an ḡ-ceuo amāric, cpiōcnuḡaḡ  
 aip an ōpeam ōo cēlačt amāin ḡeipui-tēaḡaiṛṣa beaḡa  
 ōo cumāḡ šup ōo ceaṛaḡ pi h-aḡaiḡ tioniḡončōpiḡḡeḡ,  
 5 ᡗup ḡo moṛmōpi pi h-aḡaiḡ leaṇaḡ aip a ḡ-clāipin, no  
 pā'n tuaiṛum pin. Ačt, aip na ḡoṛḡlaḡ, ōo cēpi ḡo  
 b-puilio ōa h-teaḡaiḡ aṇn: ᡗup nač b-puil aca, ōa  
 bpiḡ-pin, ačt leač na h-oiḡpi pi ōeunḡ: pionṇpiuo pi  
 ōul čpiḡ, ḡup aḡ ioṛḡa nī ip an leač-po pēin, nač aip  
 10 h-ollinuiḡeḡ cum muiḡiḡine ōo čup aip an meaḡaiṛ, ač  
 ōo cum na tuipre ōo ḡoillpiḡaḡ, ᡗup cum na tola ōo  
 ḡluapačt cum na piḡḡaiḡ ōo ḡnāič-cēlačtaḡ, ᡗup an  
 ōuḡḡaiḡ ōo pēačṇaḡ; ᡗup ḡo b-puilio ḡniōma cumča  
 caonōučpiḡačta, ᡗup ōpiḡaiḡčtē aččumuiḡe piōp ᡗup piḡaṛ  
 15 na mēaiṛ, ōo ip inōeunčta a n-aippiuḡ euḡṛamla, ᡗup  
 ḡo h-āipuiḡ piōime ᡗup a n-ōaiḡ ṛaōipōime ᡗup cumāoine,  
 aip mōiōin ᡗup čpiḡč-nōna, ᡗup aṇn amaiḡ eile; aip  
 čōpi, ḡo b-ŋōipŋō pē mapi leaḡḡaiḡ-ōpiḡaiḡčtē ōo'n muiṇčpi  
 aḡ nač b-puil a pāpiḡaḡ, na ḡōp mōpān aippiḡe aip a  
 20 lām: ōo cēpi mapi an ḡ-cēuṇa, ḡo b-puil lān-pil ip an  
 ḡ-clōḡ, ᡗup ḡup cailleaḡ mōpān pāipēpi, čpi pūḡiḡaḡ  
 ceaṛḡaḡ ᡗup piḡaḡaiḡčtaḡ an ōa čeaḡčta ḡo beačt aṛ  
 coinne a cēile; ᡗup ḡo b-puil cuio ōe aip na lioṇaḡ  
 pi pāiḡōtiḡ ō'n ṛḡḡiḡinn ōhiḡaḡ, etc., ᡗup pi coṇḡoclaḡ  
 25 mīniḡčtē na ḡaōiḡeileḡ. Pā ōeoiḡ, čeiḡmēoḡuiḡ, aip ōeipeḡ,  
 pi h-aḡčōipṛia an tēaḡaiṛṣ Chriōropuiḡe a n-ōān aip na  
 cumāḡ, tuilleaḡ pi ceuo bliḡāin o ḡoin, le ḡonauentpiḡa  
 o h-čōupṛa bpiḡaiṛ ōioḡṛaiḡeāč, ṛoḡlumčta ō'ōpi Saṇ

## ADVERTISEMENT.

- I. **T**HE Bulk of this *Catechism* will probably, at first View, afright such as are used only to little *Abridgments*, *meerly* calculated for *Beginners*, and *chiefly* for *Children* at their *Horn-book*, or thereabout. But, in opening it, they will find, it is in *two Languages*, and that, consequently, they have but *Half the Work* on their Hands: They will find by perusing it, that, in this *very Half*, there are several Things, not intended for charging the *Memory*, but for enlightening the *Understanding*, and moving the *Will* to the Practice of Virtue, and Flight of Vice; and that it is interspersed with short *Forms* of Acts of Devotion, and Prayers, to be used on different Occasions, and particularly before and after Confession and Communion, Morning and Evening, and at other Times; so, that it may serve as a Sort of *Prayer-book*, to such as have no better, nor much Time to spare: They will likewise see, that the Print is large, and much Waste occasioned, through the Necessity of placing the Questions and Answers of both Languages, directly opposite to each other; and that some Paper is taken up by Quotations from Scripture, &c. and by Synonymous or Explanatory *Irish* Words: Lastly they will, towards the End, meet with an Abridgment of the *Christian Doctrine* in *Irish* Rhyme, composed upwards of an Age ago by the zealous and learned F. *Bonaventure O Heoghusa* of the Order of S. *Francis*; and also with the Elements of the *Irish* Language, in Favour of such as would fain learn to read it; and



I Քիրօրփար: Աջսր բօր մէ տօրսիցի նա տեանցէ Տօրօեւիցե,  
 ար չեալլ ար ան Լուծ մէ ար միւսն ձ Լեւցեօ, cum con-  
 ջանտա մե նա Տ-օմարփար: Այտ բօր, ան ձ օ-տսցէար  
 օոտսր ար րօն ան Լեւիտ Եից օօ շլաօօ բօր ձսր րսար  
 5 ար րեօօ ան ԼեօԲար-րե, օօ էօօԲ ան ոօր ար ձ րքիօԲէար  
 Կօրր-բօօԼա ձսր Կօրր-ԼիքեօԼա Տօրօեւիցե. Տիօեօ, տար  
 էօանն իօմսօԼաԼա նա ռեւեօօ եւցօրօմԼա-րօ, ու Բ-բւլ  
 Լօոն-ԼեօԷ օօն ԼեօԲար-րօ, Լօմ մե Եեւ ԼեօԷ օմփօօ մր  
 ան տեօցարց օօ մոնեօօ րսար ան Լօոն-տեօցարօ Լմօն մե  
 10 Ի-օրօսցօօ ԿօմարԼե Ի-Կրենտ, ձսր օօ օրսիցեօ cum  
 ջօԷ սիլե օսիլե ար ձ Բ-բւլ օօմեւս անման էօիօ օիլե,  
 օօ չրեօմսցօօ օիօԲ ձ մւնօօ օօ'ն րօԲսլ ար նա էսր  
 ր ան տեօցարօ օօտէոն: Ու, օօ էրեար, ռօ ար Բրօրսր  
 օօ օեւնօօ ջօ րօլլ ձ ռ-Էրմոն.

Concil.  
 Trid. Ses.  
 24. c. 7.

II. 15 Աջսր ջօ օեարԲէա ր ԲօցլօԷ ձսր ր միլլեօԷ ան  
 մեարԲալլ տատմօլլ էրէ մեարօար ջսր Լօր մե օեւս  
 էօրսիցե, օօ օսիլեօօ ձ ռ-օրեօմսս օ'օօր Բօլց, մօօտ նա  
 ԼեօնօԲ, ար էեօցարց օօ օօօոնի ր Լրսիցե իօնօ ար; ռօ  
 ռօԷ Բեօց ան Կրիէ, նա Ի-Լիէօանտ, Արմօլց ան Կիցարմօ,  
 20 ձսր անմանն Լմօն նա րեօԷ րօԼօմսստեօօ ձսր նա  
 րեօԷ Բ-րեօԼօեօօ մարԲէա ձ րօօ օօ մեօԲար, ար ոօր  
 ԼեօնօԲ, ջան րօր ձ Տ-էիլլե, ռօ ձ րէմե, ռօ բօր նա  
 Տ-օօնցիօլլ ձ տօ րմօԷտօնօ cum նա րօԼօմսստեօօ սօ  
 րէն, ռօԷ էօիօցիօ, օօ շլաօօ ար ր օօր, ջիօ ջսր ար ձ  
 25 ռ-շլաօօ ջօ մօտ տօ ձ րլօնսցօօ.

III. Ու րօԼար ջօ օեմոն օօ նա ԼեմիԲ, ռօԷ եւցօրսօլցե ձ  
 Տ-օօլոնն իօնօ ձ Տ-էիլլ, ձսր բօր օօ ջօԷ սիլե նսօր-  
 էօոնքօնտօր նա մոնտօրսիցե-ր օ'րօջօլլ ձ մեօԲար,  
 Լմսլ օօ չեւիտ ան Լիցիօլլ, ջիօ ռօԷ օ-տսցիտ ար; օր  
 30 ր Բսլլե ար ձջօօ է. ԱԷ ր մօր ան օսիլլե ձսր ան  
 տ-օԲար տսօլցե ձսր ջօԼա ձ մեար, ջսր օլիօօօնօԷ օօիԲ  
 րսիլեօ նա Բոն րոն, ռօ ջօ Բ-բւլ րօր ձ Տ-օրեօմ ԼօԼ,  
 ձսր ջսր րօրսր օօիԲ նա րօԼօմսստե օօ շլաօօ ջան  
 օօլսր ր րօրԼեօԷօսիցե իօնօ րոն ար նա ռեւիԲ, օօ Բեօնար  
 35 մե րլօնտե ան անմօ, էօօօն, ար ձ ռ-օսօլջար օօ էօօԲ Ծէ,

thereby be useful to their Neighbour: Where likewise some little Latitude, taken here and there, throughout this Volume, touching the Manner of writing some *Irish* Words and Letters, is accounted for. Yet, notwithstanding this Variety of Subjects, no *one Half* of this Book is near *half* as long as the Catechism compiled, but in *one Language only*, by Order of the Council of *Trent*, Concil. Trid. Ses. 24. c. 7. and directed to all those, who have the Cure of Souls, with an Injunction to get it put into the *vulgar Tongue*, and *to teach it the People*; which, it seems, could not hitherto be done in *Ireland*.

- II. And certainly, it is a dangerous and pernicious *vulgar* Mistake to think, that the first Principles *only* of Religion, which are adapted to the *tender Age of Children*, are sufficient Instruction for Persons of riper Years; or that it is enough to say by Heart, *Children-like*, the *Creed*, *Commandments*, the *Lords Prayer*, and the Names *only* of *seven Sacraments*, and *seven deadly Sins*, without knowing either the Meaning or Extent thereof, or the necessary Dispositions for receiving *those very Sacraments*, which they frequent, and on the *Well-receiving* whereof, their Salvation doth depend.
- III. *Children* indeed, whose Minds are as weak as their Bodies, and even all *Beginners* are to get, as they do the *Alphabet*, those little short *Catechisms* by Heart, although they do not understand them; for it is so much done. But to pretend, that they may *lawfully* stop there; or that they know *their Religion*, and can receive the *Sacraments* without a more extensive Knowledge of the Truths of Salvation, that is, of their Duty towards God, towards their Neighbour, and towards themselves, is a woful and deplorable Blindness. It is

1 ո՞՞ չաօ՞՞ զ-Կօմարան, ճշար տ'ա տ-ժաօ՞՞ քեմ. Ո՞՞ Լնճա  
 Իր տի՛ճե՛լլիջե է իօնա՞՞ ո՞՞ մեար, շար քե՛րօր յե՛ Լեմի՞՞ ո՞՞  
 Եաճա՛լլեար յե Եաննե, ճշար ո՞՞ ո՞՞ Լամաճան Եաճ, Եաճ  
 Երիօճմար ո՞՞ Օ՛լեճճա՛՞, ճշար յո՛ճ քիօր ճշար քա՛ր; ո՞՞ շօ  
 5 տ-ժիճ Լեօ-րան ճշար յե շիօրճանտօրի՛ն օ՛լե ԼեճԽա ո՞՞  
 Լեճճեճօ ճշար ո՞՞ շիճրի՛ն, ճն շան Իր Եօ՛լ Օ՛լի՛ն ճն ճիճի՛ն  
 ճմման. Ո՞՞ ժիճ յե մաճօրի՛ն քօճլումժա քե՛մ, Եաճօն, յե  
 Լուճ Լեճրի՛ն, ճն Շի՛ք, ճն Կ-ճիճեճնժա, ճն ճն ՏճԿրամունժե  
 ո՞՞ շիճրի՛ն, մուն ճմունճեար Օ՛լի՛ն ճա: Ո՞՞ մօ իօնա՞՞ քի՛ն Իր  
 10 քե՛րօր Օ՛լի՛ն քօճար ճի՛ն Եի՛ճ ո՞՞ Եան ճր ճն յճԿրամունժի՛ն,  
 մուն յաճօ լլմունճե՛, մար Իր օ՛ւ՛լ, ժմ ճ ճ-ճաճժա:  
 Ո՞՞ քե՛րօր Օ՛լի՛ն ճ Եի՛ճ լլմունճե՛, մար Իր շօր, մուն  
 քա՛ր Օ՛լի՛ն քե՛ս է ճն ժ-լլմունճա՛՞ Իր յաճժանճ: Ո՞՞  
 քե՛րօր Օ՛լի՛ն քիօր ճ Եի՛ճ ճճ ճի՛ն ճն լլմունճա՛՞-քօ  
 15 մուն ճմունժար ճա, մար ճ Օ՛լիճեար. Օ՛ր, Իր “ժի՛ք  
 “էրօճճժ ո՞՞ ժիճ ճն քիօճեճմ” շի՛ճ քիճճի՛լլե քեճմժա է  
 “ճշար ժի՛ք Երե՛լի՛ն Շիօրօ ժիճար էրօճճժ;” Իր է քի՛ն  
 յե յաճ, շար օ Եե՛լ ճն ճ-ժօրեճօ ո՞՞ ճիճե՛ար քիօր ճն  
 քե՛ճօ Իր ճնքիօ՛ճե ճշար Իր ճնքունժա, մա՛լլե յե շօճնճմ  
 20 ճիճա՛՞ Օ՛լ. Ո՞՞ յօ, ո՞՞ ժա՛ճ ճր Տճնունճե՛օր քե՛մ,  
 ճն ժ-ճիճ-ճճճիճ Տիօրի՛ն, ճօճի՛ք ճշար Շարժօճ ճր  
 ճ-ճնման, մօրման ճի՛քի՛ք ճշար յաճժար ճճ մունճօ ճն  
 ճ-ճի՛ն, ճշար ճն Օ՛ւ՛լ քի՛ն, ճճ ճ ճ-ժի՛ “քճ՛ն օ՛մման,”  
 ո՞՞ ճիճմունճ Օ՛լի՛ն “ճն Կ-լլե Շիճեճժճա ո՞՞ ժեճարճ, ժա  
 25 “մ-Եի՛քօճօ ճ ճ-ճի՛ն ճն ճժար, ճշար ճն Ո՛լի՛, ճշար ճն  
 “Տիօրմար Ո՛ւ՛լ;” ճշար ո՞՞ “մունճօ Օ՛լի՛ն ճճ լլե ո՞՞  
 “ժար ճի՛ն յե Օ՛լի՛-րան ո՞՞ ժօրքե՛ս.” Իր յաճժանճ մար  
 քօ, ճն ժիճճ, ո՞՞ ժիճ ժմ ժի՛լլե, ո՞՞ մունճօ; ո՞՞ քօճար Օ՛լի՛ն  
 Եիճժար Օ՛լ ո՞՞ ժօր, ճշար ճն քե՛ճե լլօ տ'քօճլում, ո՛ճ  
 30 ճ ժա տ'քիճճի՛ն օրժա ո՞՞ քիօճեճմուն ճշար ո՞՞ ժօրքե՛ս;  
 ճշար քօր ո՞՞ քօճար Օ՛լի՛ն քօճլում ժօնմար Իր ժօր ճ  
 ճ-ժօրքե՛ս; ճն քի՛ն, ճի՛լ մար ժիճա՛լլեար ճի՛ն ճօ  
 Լաճեճմի՛լ, ո՞՞ քե՛րօր Օ՛լի՛ն, ժա մա՛ճ Էիճք ճա, քիօր ճն  
 յի՛նժիճմար, ժա Իր ճն ճ-Շի՛ք, ճն ճն յիճեճօ իօմաճմմա  
 35 յե մ-Եի՛քօճօ ճն Կ-ճիճեճնժա, ճ Եի՛ճ ճճ: Իր Լնճա իօնա՞՞

Rom. 10.  
 17.

S. Mat.  
 28. 19, 20.

as unreasonable as to think, that Children, who live upon *milk only*, and *learn to stand*, or walk a *little*, can also digest *solid Food*, and *run about*; or that they and other Beginners can read and understand Books, when they know *only* the *Alphabet*. Scholars *themselves*, that is, Men of Literature, are not able to understand either the *Creed*, or *Commandments*, or *Sacraments*, unless they be expounded for them; neither can they reap any Benefit by the *Sacraments*, except they be *well disposed* to approach them: Nor can they be well disposed without knowing the *necessary Dispositions*: Nor can they *Rom. 10.* know these Dispositions unless they be *duly instructed*.<sup>17.</sup>

For, *Faith*, although a *Supernatural Virtue*, comes by *Hearing*, and *Hearing by the Word of Christ*; that is to say, the Knowledge of the Things to be beleived and practised, with the Assistance of the Divine Grace, comes by the Ministry of Men; wherefore our *Saviour*, the *Eternal High Priest*, the *Pastor and Bishop of our Souls*, employed much Time and Labour to instruct his *Apostles*; and afterwards commanded them, in giving them their *Mission*, to *instruct all Nations*, *baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*; and to *S. Mat.* *teach them to OBSERVE ALL THINGS WHATSOEVER he had*<sup>28. 19, 20.</sup> *commanded them*. People then, come to the Use of Reason, ought necessarily to be instructed; they must hear the Word of God, and learn what they are to believe and observe, and *even* learn how to observe it; otherwise, as daily Experience proves it, they cannot, were they *Philosophers*, know, as they ought, the *Mysteries* contained in the *Creed*; nor the various Ways of transgressing the *Commandments*; much less the Meaning, Force and Effect of the *Sacraments*; nor the Dispositions necessary for receiving them. Neither can they know the great Obligations, they contract in receiving them: Nor the Necessity,





Conditions, and great Benefit of *Prayer*, except they be well instructed therein, one Way or other.

- IV. Now, if this be the Case *even of Men of Wit and Learning*, surely the unlearned and *ignorant People* cannot know *these necessary Truths*, nor consequently *their Religion*, although they should *punctually* say, by Heart, the *Creed*, *Commandments*, *Sacraments*, &c. unless they be familiarly and frequently explained, and *even forced, as it were, into their Heads*. It is true, that this is no easy Task; and that it requires much Labour and Patience; but that is necessary; a Soul is worth more than all that; it cost the *Son of God* a great Deal more; we are all *bought*, saith the *Apostle*, *with a great Price*. Yet this great Ransom, the *Death and Passion of JESUS CHRIST*, will be of no Use to such as know not their Religion, and remain in Ignorance: They will, although they approach the *Sacraments*, live and die in Sin: They will by their corrupt Life and Manners, dishonour and asperse the *Church of God*; and do *her* more Harm, than the horrid Blasphemies, which *Jews, Turks*, and other *Unbelievers* vomit out daily against her; there being Nothing more injurious to *Christ* and his *holy Spouse*, than the wicked and scandalous Behaviour of too many *Catholicks*; whereof some, as it is too well known, are Drunkards or Tiplers: Some do curse and swear at Random: Some are openly lewd and shamelessly lascivious: Some Slanderers, great Lyars, and Sharpers: Many are proud, cholerick, quarrelsome and revengeful to a *high Degree*: Some overreach their Neighbour, and take away his *Goods*, as often as they imagine, they can do it without worldly Inconvenience: And many, are openly tied to, and
- 1 Cor.  
6. 20.





run after the Things of this Life, as eagerly as *Mahometans* and *Heathens*.

V. Still, all *these vicious Catholicks* do, *Jew-like*, boast of the *Law*, and by *prevaricating the Law*, dishonour God and his Church. They boast of being *Children* of the *true Church*, and of making, once a Year, some Submission and *Shew* of Repentance; yet *bring forth* little or *no worthy Fruits of Penance*: On the contrary, they generally go on so, from Year to Year, adding Sin to Sin, Load to Load, falling and rising, as they pretend, without any visible Amendment of Life, until Death surprizes them; which gives some People Occasion to say, that the *Catholick Church, the Pillar and Ground of Truth*, gives us *Leave to commit Sin*; although it is manifest, that it is the Ignorance and Blindness *only* of some of her Licentious Children, that furnish a Handle to upbraid her with this *monstrous Impiety*; and not, at all, *her Doctrine*, which is always as *pure and spotless* as *her Divine Founder, JESUS CHRIST*, delivered it to her; as it shall clearly appear to such as will, without Prevention, take Pains to examine it, *even* in this little Work.

VI. And not to send them farther off, touching this Point: Her *constant and invariable Doctrine* is, *never to give that, which is holy, to Dogs; nor to cast Pearls before Swine*; that is, not to administer the *Sacraments* to such as are not *duly instructed, penitent, and well prepared*; not *even Baptism it self*, to such as have the

1 չօ մալէ; չան բօր ան Բարեաժ քին, ոօ լաԲարտ ոօ՛ն  
 մարտիր, ոօ լաուշ լւմ լալլե: Զար ո՛ւ Ե-Եաժբօրն և  
 Երն ի, “նա լալարն ո՛ւն Բեւ արն և Ե-Եաժար, Զար  
 “նա լալլե, ո՛ւ լալլարն Զար ոօ չալլ Եա, ոօ լալլա  
 5 “մալլե լա լալլարն և և-ճարն լալլա; Զար ար ճա  
 “ն, ճար և Ե Եա, ոօ լալարն լա և ճարն և և-Եալ, Զար  
 “ար և և-Եալն ոօ լալլա լա և-Եալ Երն: ճար  
 “լալլա ո՛ւն, ար լալլարն ո՛ւն, չօ և-Եալ և և-Եալ,  
 “լալլա լալլա լալլա և-Եալ և-Եալն Եա; Տալ ոօ  
 10 “Եալար լալլա ար լալլա և Եալար, ո՛ւն Զար  
 “մարտիր ոօ Բեւ ևա, չօ և-Եալ լալլա և և-Եալ  
 “լա Երն: Զար լալլա և և-Եալ Երն ոօ ճարն,  
 “մար և-Եալ և և-Եալ լալլա և և-Եալ. Օր և և-Եալ լա,  
 “ն լալլա ո՛ւն ևա Զար ճարն ոօ Բեւ ևա ար և  
 15 “և-Եալ, ևալ, և և-Եալն ոօ, և լալլա լալլա լալլա  
 “Եալն, ոօ ևալ. Բա ևալ, չօ և-Եալ ո՛ւն  
 “լալլա, և ևալ ոօ ևալ լալլա ևալն ոօ ճարն,  
 “նալ-Եալ ոօ ևալն, Զար և և-Եալն ոօ  
 “լալլա. և ար և և և-Եալն-Եալ,” Զար չօ  
 20 լալլա, ար և “լալլա և ևալ ո՛ւն Զար ո՛ւն  
 “և ևալ, ոօ ևալ և ևալն լալլա լալլա, ոօ ոօ ևալ-  
 “լալլա և և-Եալն լալլա լալլա և և-Եալն, և  
 “բօր լալլա, Զար ևալն և ևալն և ևալ և ևալ,  
 “լալլա ճարն և ևալ և-Եալն և ևալն և ևալն  
 25 “չօ լալլա.” Չօ լալլա և ևալն և ևալն,  
 ոօ ևալ ևալն և ևալն ոօ լալլա լալլա.

- VII. Օօ ևալ և ևալն, “ոօ ևալ, բօր ար և ևալ  
 “լալլա ևալ ևալ ևալն, Զար ճար ևալն  
 “և ևալն լալլա լալլա, Զար ճար լալլա և ևալն  
 30 “ևալն ևալ,” մարն և ևալն ևալն, լալլա լալլա  
 ո՛ւն լալլա ոօ չօ ոօ ևալ և ևալն ևալն ևալն  
 լալլա լալլա լալլա ևալն; “ևալ լալլա և ևալն և ևալն  
 “ևալն լալլա լա և-Եալն և ևալն; լալլա լալլա և ևալ-  
 “լա և և-Եալն ևալն ևալն և ևալն և ևալն  
 35 “և ևալն ճարն ևալն, Զար ճարն և ևալն

Conc.  
 Trid. Ses.  
 6. c. 6.  
 Ses. 24.  
 c. 7.

Heb. 6.  
 4, 5, 6.

Conc.  
 Trid. Ses.  
 6. c. 14.  
 Ses. 14.  
 c. 2, 3, 4.

Use of Reason ; and touching whom she teacheth, that *they are to be instructed and to believe, by the Assistance of* <sup>Conc. Trid. Ses. 6. c. 6.</sup> *the Divine Grace, the Things, which God revealed and* <sup>Ses. 24. c. 7, de Re-form.</sup> *promised ; and chiefly, that it is God, who by his Grace, Justifieth the Sinner, by the Redemption, which is in CHRIST JESUS : That understanding themselves to be Sinners, they are to fear the Divine Justice ; to look towards the Mercy of God ; to hope and confide, that he will be merciful to them for Christ's Sake ; and to begin to love God, as the Fountain of all Justice.*

Moreover *they are to conceive a Hatred and Detestation of Sin, viz. To do that Penance, which is requisite to be done before Baptism. Lastly that, during the Time they design to* <sup>Conc. Trid. Ses. 6. ib.</sup> *receive Baptism, they are to begin a new Life, and to keep the Commandments. After this Preparation, and ordinarily,* <sup>Ritual. Rom.</sup> *after a publick Renunciation of all the Pomps and Works of Satan, ensueth Righteousness it self, which is not only a Remission of Sins, but also the Sanctification and Renewing of the inward Man, by a voluntary Receiving of the Grace and Gifts of the Holy Ghost. Thus far the Church, concerning the Baptism of Adults.* <sup>Conc. Trid. ib.</sup>

- VII. As to those, who, after *they have been once enlightened,* <sup>Heb. 6.</sup> *have also tasted the Heavenly Gift, and have been made* <sup>4, 5, 6.</sup> *Partakers of the Holy Ghost, and, yet, are fallen ; the Catholick Church teacheth that a great Deal more than the above mentioned necessary Preparation for Baptism, is required of them ; that their Penance ought to be very* <sup>Conc. Trid. Ses. 6. c. 14.</sup> *different from that of Baptism ; that they cannot at all be* <sup>Ses. 14.</sup> *re-established and renewed to the Life of Grace, without a* <sup>cc. 2, 3, 4.</sup> *hearty Sorrow and Hatred of past Offences ; not even without*



great Pains and Lamentations ; nor without a firm Purpose of sinning no more, the Divine Justice requiring, it should be so. Hence Penance is, by the holy Fathers, deservedly called a painful Baptism. Neither is this all, that is required of such as are so ungrateful, after they have put on Christ, and were by Baptism, made a new Creature in him, as to offend the Divine Majesty : They cannot (continues the Church) obtain the Remission of any mortal Sin, without <sup>Conc. Trid. ib. c. 5.</sup> declaring, when they can, all the mortal Sins, which after a diligent Examination, they are conscious of; even the Sins of Thought and Desire, which do sometimes wound the Soul deeper, and are more dangerous than those that are openly committed ; without declaring all (the Church sayeth) plainly and modestly before those, to whom Christ said : Receive ye <sup>S. John. 20. 22, 23.</sup> the holy Ghost : Whose Sins ye shall forgive, they are forgiven them ; and whose Sins ye shall retain they are retained. Nor are they even after this humbling and wholesom Confession, and after giving all the Marks of sincere Repentance, that Prudence can require, to receive Absolution, wherein the Force of the Sacrament of Penance, doth <sup>Conc. ib. c. 3. & 8.</sup> chiefly consist, until they humbly submit to, and accept the Satisfactory, or Penetential Works, as Fasting, Alms-deeds, Prayers, &c. which shall be enjoined them, in order not only to destroy their vicious Habits, and make them more cautious and vigilant, for the Future, against fatal Relapses ; but also in Punishment of past Transgressions. And indeed (the Church speaks) the Oeconomy or Order of the Divine Justice <sup>Conc. Trid. ib. c. 8.</sup> seems to require, that those, who have, out of Ignorance, sinned

[before





*before Baptism, should be received into Favour otherwise than those who, being once delivered from the Bondage of Sin and the Devil, and endowed with the Gift of the Holy Ghost, had the Boldness to violate the Temple of God, and grieve the Holy Ghost.*

- VIII. Thus far the Doctrine of the *Catholick Church*, assembled in Council, at *Trent*; not in Regard of scandalous or openly wicked People, whom, besides all this, she orders to be put in *publick Penance*, at the Discretion of the *Ordinary*: Nor of obstinate Sinners, who, notwithstanding their repeated Promises of Restitution and Amendment of Life, do still persist in their sinful Practices and criminal Omissions of their Duty; for, all these she excludes from the Participation of the Sacraments, until they give effectual Proofs of the Sincerity of their Repentance and Change of Conduct: But in Respect even of all those, who pass, in the Eyes of the World, for honest Men; yet have, after coming to the Knowledge of Good and Evil, basely defiled that *interiour Purity and Beauty* they had received by the *Grace of Baptism*. And, that this Part of *her Doctrine*, on the Knowledge and due Execution whereof, the Salvation of almost all Men doth depend, may be *punctually* observed, and *well known of all*; she, first, enjoins all Directors of Souls, to *impose Penances on their Penitents*, that shall be *suitable to the Quality of their Crimes, and to their Ability or Strength, least that by conniving at Sin, and by over-indulging their Penitents, they may be made Partakers of the Sins of Others*. Secondly, she requireth in thousand of Places, and particularly in that excellent *large Catechism* published by her Order, that the *Things*, therein contained, concerning the Sacrament of *Penance, and the several Parts thereof, should be so taught, that the Faithful may not only understand them PERFECTLY,*

*Conc.  
Trid. Ses.  
24, c. 8.*

*S. Car.  
Bor. Act.  
Part. 4.  
Instruct.  
Confess.  
Decr. of  
Pope Innoc. XI.  
March. 2.  
1679.*

*Conc.  
Trid. ib.  
c. 8.*

*Catech.  
Conc.  
Trid. at  
the End of  
Penance.*



*Catech.* 1 “ Կ-ձէրնից, ճշար յե շահ յանն ու քա լեւի, ու մննած ձի  
*Conc.* “ զօր, յահ Կ-Ե ձմնն շօ ռ-տւոյքեօ նա Շրիօրօւնցի ԿՅ շօ  
*Trid. de* “ յօնցնմնալեւ, ձէտ քօր զմ շօ յ-շլաքօւօր յնն յա յիւն,  
*Pœnit.* “ մալլե յե շրարօն Օձ, Ե շար Ե յ-շնօնն շօ քրօնեօձ,  
 5 “ յԿձ.”

IX. Ե յօր Կ յեմնն, յահ շահն շօ յից զար Ե յ-քեօձ,  
 յա յիքեօ զմ Ե յեւնա, Ե տեօքօք-քօ; Կ յից Կօն  
 10 Կ շօ մօր Կ քեօ քեօն է; օ ձիքիք քի քիւնն Ե  
 յիւ, Եձօն, յիւննցի տօլեօնն ճշար յիւնք քիւն  
 15 Ե յեօն; ճշար օ Կ քօլլար, շար Ե է Կ յիւն յօ,  
 “ Ե քօրօն ու զմնն-շեօնն Կ Ե Շրիօն,” ճշար  
 Ե յիւն ու յիւն յիւն յա Ե քօ; յի, Են Ե յ-քիւն շօ  
 քննած յա յնն Ե Շրիօնցի: օ յա շօ շ-քիւնն  
 20 յիւնն Ե Ե յիւնն, ճշար Ե է յիւնն յաձար  
 ճշար յօնն, Ե զօնա շօ յիւն յիւնն շօ յիւնն,  
 յա յիւնն ճշար յա յիւնցի ԿՅ, յօն յիւնն յա  
 ռ-տւ Շրիօն զմննա քեօնցի ու յիւնն, յօ յա Ե  
 25 յիւնն, Ե յ-ձիւնն քիւն, ճշար յե յիւնն; Ե յիւն  
 ձիւնցի ու զիւն Ե, ու յիւնն Ե Կ քեօ, ճշար ու յիւն  
 ձիւնն Ե յիւնն: օ յա շօ շ-քիւնն յիւնն Ե  
 Ե ձիւնցի Ե յիւննն ձիւնցի, ու զիւնն Ե,  
 զմ Ե յիւննն ու յիւնն, ճշար զմ Ե յիւննցի, յօ Ե  
 30 յիւնն շօ յեօ, քա զն Ե յիւննն Ե յիւննն ճշար  
 զօնն Ե շ-քիւննն ունն ու: յիւն շօ յիւն յա յ-  
 յիւնն ձօն-քիւնն Ե յիւննն ու, յա յ-քիւն Կ Ե Շրիօն,  
 յաձար Ե յիւն յա ռ-տիւնն; յի Կ Ե յիւն, ձէտ  
 զննն ունն յա յիւնն-Կ, ճշար յիւն, շար զիւնն, ճշար  
 35 յիւն Ե յիւն Ե յիւնն Ե յիւնն յիւնն Կ Ե Ե

*but also, by the Help of God, they may resolve in very Deed, to perform them devoutly and religiously.*

- IX. Now surely, this is not to *connive at, nor encourage Sin* ; much less to give *Leave to sin*, since it strikes at the *very Root*, thereof ; at the *very deliberate Thought and Desire of Sinning* ; and that it manifestly tends to the *Circumcision* Rom. 2. *of the Heart in Spirit*, to the purifying of the *inward Man*, 29. Ephes. 3. wherein the Sanctity of a *Christian* doth *chiefly* consist ; 16, &c. Since it requires, that the Sinner, after a strict Examination, and after much Labour and Sorrow, should in the Bitterness of his Soul, sincerely confess all his Offences, be they never so foul, or never so secret, to the Judge established by *Christ*, to remit or retain Sins, in *his Name*, and by *his Authority* ; to admit him to the *Sacraments*, or refuse him Admittance ; and to inflict a Punishment upon him, according to Equity, and the Dispositions of the Offender : Since it obliges the Penitent to accept *freely*, and *sincerely* undergo the Penance enjoined him both for his Punishment and Correction or Cure ; and to *bring forth Fruits, worthy of Penance*, under Pain of being excluded from the *Sacraments*, and from the *Kingdom of God too* : Since, lastly, the *Spiritual Director* is hereby ordered to be exact in the Discharge of his Duty, under Pain of being accessory to, and *guilty of the Sins of Another* ; which no other Kind of *Church in Europe*, takes any Pains about ; nay they all censure it as *too severe*, and an Encroachment upon *Gospel-Liberty*. It is then very uncharitable, and even very unfair to charge the *Church* with *giving Leave to offend God*, on Account of the Misbehaviour of some *Particulars*, who lie under great Hardships and Disadvantages, in Point of Education and seasonable Instruction ; or may be of as perverse an Untowardness as a *Judas* among the twelve

1 ԲՈՒԹԱՐ-ԲՈ, ԻՐ ՈՐ ՄՈՐՈՐԱՆՆԱԸ, ԱՅՍԻ ԲՈՐ ԻՐ ՈՐ ԷՅՇԵԱՐԻ  
 Ե ՇՈՐ Ե ԼԵՒ ՈՒ Կ-ԵԱՅԼՈՐԵ, ՇՈ Վ-ԵՄՇԱՆՆ ՐԻ ՇԵՎ ՎՈ ՇԱԸ  
 ՎԼԻՇԵԱԾ ՉԵ ՎՈ ԿՐԻԵԱԾ, ԲԱ ՎՐՈՐԻՈՐԱՆՆԱՐ ԵԱՅԼՈՐ ՎՈ  
 ՎՈՐՈՐԻՆ ԼԻՄԻՇ, Ե ԵԱ ԲԱՐ ՄՈՐԱՆ ԼԵԱԾԵՐՈՐՈՐ ԱՅՍԻ ՄՈՐՈՐԱՆ-  
 5 ՇԱՐԻ ՎՈ ՇԱՐՈՐ ՈՐՈՐ ԱՅՍԻ ԵԱՅԼՈՐՇ ԵՐԱԾԱՄԱՆ; ՈՐ ՎՈ  
 ՇԵՇՈՐԱԾ Ե ԵԵՒ ՎՈՐՈՐՆԵ, ՎՐՈՐԻՈՐԱՆՆԱԸ, ՄԱՐ ԼՍՈՐ Ե  
 ՄԵԱՐՇ ԱՆ ՎԱ ԱԲՐՈՐ ՎԵՄ. ԼՐ ՎԵՐՈՐ ՈՒ ԼՍՇԱ ԻՐ  
 ԵՄՇՈՐԱՆՇ Է ԻՈՆԱ ԱՆ ԱԵՐ ՎՈ, ՎՈ ԵՐՈՐՈՐ ՎԵՒ-ԵՐՈՐԱՆՆԱԸ  
 Ե ՈՒ-ԱԼԼՈՐ ՎՈ ՉԻԱ ԲԵՆ, ԲԱ ՇՈՐԱ Ե ԲՈՒԱՆ ԵՇՇԵԱ, ՈՒՇ  
 10 ՎՈ ՇՄ ՐՈՐԱՐ ՇՈ ՄԵՆԻՇ ՎՈ ՈՐՈՐՈՐ ՉԵ, Ե ԱՆՈՐ ՈՐՈՐԱ  
 ՎՈ ՄԱՐԼՍՇԱԾ ԱՅՍԻ ՎՈ ՇԱՆԵԱԾ.

- X. ՇՐԵԱԾ, ՈՐ Կ-ԱՆ ՄՈՐՈՐԱՆ-ԲՈ, Ե ԵԱՐԵԱՐ ՎՈՐՆ ԵԱՅԼՈՐ,  
 ԻՐ ՈՐ ՎՈ ՇՈՐԼԵԱՐ ՈՐԵ; ԱԵՒ ՇԱՐԼԵԱՄԱՆ ՈՒ ԵԱԾԱ  
 ՐՈՐՈՐՈՐ ՎՈՐՈՐԱՆ ՎԱ ՇՈՐՈՐ ՄՈՐՈՐԱՆՆԱՐԱՆՇ, ԱՅՍԻ ԱՆ  
 15 ՎՐՈՐԱՆՆԱՐ ՎՈ ՇՈՐՈՐ ՇՈ ԼԵԱԾԱՄԱՆ, ԵՐԵ ՈՒ Մ-ԵԱԾԱ  
 ՈՒԵՐՈՐՇ, ԱՐ ԼԵԱԾՈՐՇԱԾ ԱՆ ԵՐՈՐՈՐ ՐՈՐՈՐՇ. ԱՅՍԻ ՈՒ  
 Կ-Ե ԱՆ ԵՐԱԼԼԵԱԾ ԼՈՐՈՐՇ-ԲԱ ՈՒ Մ-ԵԱՐ ԱՆ Ե-ԱՐՈՐ  
 ԱՄԱՆ, ԲԱՐԱՐ ՇՈ ՄՈՐՈՐ ՈՒ ԵԱՐՈՐ ԵԱՅԼՈՐՇ ԱՅՍԻ  
 ՎԵԱՇՈՐՈՐ ԱՆՈՐ ՈՒ Կ-ՈՐԵ: ՇԱՐԼԵԱՐ ՈՒ ՄԼԵ, ՈՒՇ  
 20 ՄԵԱՐՈՐ ՇԱԸ ԵԵՒ ԼՈՐԱԸ, ԲԱ ԵԵՒ ԱՆ ԱՐԵՐՈՐ Ե ՈՒ  
 ՎԱԼՇԱՐ, ԵՐԵ ՈՒ Շ-ՈՐԻ ԲԵՆ: ԻՐ ՈՐ ՄՈՐՈՐ ՎՈ ԵՐ ՎՈՐՈՐ  
 ՈՐԱ, ՎԱՐ ՈՒ ԵՄԱՐ ՈՐՈՐ ՈՒ Ե-ՐԵՐՈՐ ԵԼԱԾԱՆ ԻՈՆԱ  
 ՎՈՐՆ ԵՆԵԱԾ ՎՈՐՈՐԱ ՇՈ Կ-ՈՐԱՆ ՈՒ ՎԱԾ ՐՈՐ, ԲԱՐԵ ՇՈ  
 ՎՈՐՈՐ, ՈՐ Շ-ՇՈՐ ԱՆ ԱՐ ԵՐԱՆՇԱՆՈՐ ՎՈՐՈՐԱՆՆԱԸ Ե  
 25 ՈՒ-ՇԵՆԵԱՄՈՐ ԱՐ ԵՐՈՐԱԾ ԲԱՐ, Ե ՄՈՐԱՆ ՎՈ ՐԵԱԾԱՆՈՐ  
 ԲՈՐՈՐԵ ՈՒՐԱՆՈՐ, ԵՐՈՐ, ՎՈՐՈՐ, ՎՈՐՈՐԱՆՆԱԸ, ԵԱՐ, ԼԵՐՇ,  
 etc. ԱՅՍԻ ՈՐՈՐԱՆՇ ԻՈՆԱ ՎՈՐՈՐ ՈՒՐ ՈՒՐ ԱՅՍԻ ԱՐԵ  
 ԵՐԱԾԱՄԱՆ, (a) ՇՈ Ե-ԲԱՎԱՆՇԱՆՆԱՆ ԵԱՐ ԱՆԱՐՈՐ ԱՐ ՐԱՆԼ  
 1ԱՐ, Ե ՈՒ-ՎՈՐՈՐԱՆՆԱԸ Ե ՄԻՇՈՐ: “(b) Ե ԵԱՐ ՇՈՐԱԾ ԱՅՍԻ  
 30 “ԲԱՎԱՆԵԱԾ ԵՐՈՐԵ ԱՆ ՎՈՐՈՐ, ՇՈՐ ՇՈՐ ՈՒՐ ՈՒՐ ՈՒՐ ՈՒ  
 “Կ-ՈՐԵ;” ԱՅՍԻ ՈՒ ՇՈՐԱԸ ՇՈ Վ-ԵՐԵԱՆՆ ԱՐ ԱՆ Շ-ՇՈՐԱՆ  
 ՎՈՐՈՐԱՆՆԱԸ-ԲԱ, ՎՈ ԵՐՈՐ ԱՐ ՈՒ ԵՐՈՐԱՆՇԱԾ ԱՅՍԻ ԱՐ ՈՒ  
 ՇՐՈՐԱՆՇԱԾ ԼԵ ԵԱՆԼ ՎԱՐԱԾԱՆՇ ԱՆ ՎՈՐՈՐԱՆՆԱԸ, ԱՆ Ե-ԱՐ-ՈՐ  
 ԵԼՈՐՇ, ԵԱՐ-ԵՐՈՐ ՎՈ ՇԵՐՇԱՆ Ե ՈՒ-ՎԱԾ Ե Շ-ՈՐ  
 35 Ե Մ-ԵԱԼԱԸ Ե Մ-ԵԱՐԱՆՈՐԵ, ԲԱՐ ԲՈՐ ՎՈ ԲԱՐԱՆՇ ԲԵՒԵ

<sup>a</sup> Job. 15.

<sup>32, 33.</sup>

Prov. 10.

<sup>25, 27.</sup>

Eccle. 7.

18. v. 8.

c. 13. v.

b Gen. 8.

25.

*Apostles.* It is, indeed, as unjust a Reproach as that made by *Unbelievers of old*, to *God himself*, on Account of the *Is. 52. 5.* Prevarications of his *chosen People*, who often gave Occasion <sup>*Ezech. 36. 20,*</sup> to the *Gentils* to prophane and *blaspheme* his *Holy Name.* <sup>*21, 22, 23.*</sup>

- x. But this Aspersion cast upon the Church, is not what *Rom. 2.* she most bewails; no, it is the Loss of the Salvation of so <sup>*24.*</sup> many degenerate Children; and the Obstacle they daily put, by their scandalous Lives, to the Propagation of the *Orthodox Faith*. Neither is this bare-faced Corruption of Manners, the only Evil that springs principally from the Want of Instruction, and a virtuous Education during Youth: Millions, who pass not, in the Eyes of the World for wicked Livers, are lost through a criminal Ignorance of their Duty: Young People, whereof more die before the Age of twenty, than of all Mankind after, are very often deeply engaged, since first the in-bred Corruption of Nature began to spring out, in many secret Sins of Malice, Envy, Impurity, Revenge, Vanity, Sloth, &c. and remain therein, for Want of seasonable Instruction and Care, until an \* untimely Death snatches them away, in Punish- <sup>*\* Job. 15.*</sup> ment of their Transgressions: <sup>*32.*</sup> *The Sense and Thought of* <sup>*Prov. 10.*</sup> *Man's Heart are prone to Evil from their Youth*; and this <sup>*27.*</sup> sad Proneness to Sin, encouraged and excited by the <sup>*Eccle. 7.*</sup> *Torrent of bad Example*, seldom or never fails to cast <sup>*18. v. 8.*</sup> <sup>*c. 13. v.*</sup> slippery and unthinking Youth head-long into great <sup>*a Gen. 8.*</sup> Disorders, even before the Age of twenty, when this <sup>*21.*</sup> Bosom Enemy is not diligently watched and restrained by early Instruction and Correction. Or if such as are

1 Եւածօւն, զո լոն ոսն Ե-բարեթար զօ ծննդնսն, զար ոսն  
 զ-օրհնութեար զօ ոսն և ոսնսն զնր-ր, յե տեղար զար  
 լրացնուցն օրհնանսն. Ոն ոսն տեղանն ոսն զնր ոսն  
 5 փնջար, եղանսն զօ լար, զար լարն ոսն ոսնսն ոսնսն-ր  
 զօ լարն լար, փնջե եւածօւն ոսն փնջնսն, զօրհնսն զօ  
 օրհնսն զնր լար, զար եւե զարալտ զօ լար յե զօրհնսն  
 ոսն եղնսն եւե-ր, զար զար եւե զն լարնսն փնջ յե  
 զարալտ Երօրհնսն զօրհնսն, զն զար զն զն զն զն զն  
 10 ոսն ոսն ոսն զն զն զն զն զն զն զն զն զն զն զն զն  
 փնջնսն է: Ոն ոսն փնջ և զնսն և զ-օրհն, զօրհն ոսն զն  
 զարալտն ոսն օրհնսն զնսն փնջնսն, ոսն տեղանն ոսն  
 և փնջնսն զօրհնսն, ոսն փնջնսն զարալտն զար զնսն  
 15 զն զն օրհնսն զնսն զնսն զնսն զնսն զնսն զնսն զնսն  
 զար զնսն զօ օրհնսն զնսն ոն, ոսն փնջնսն և ոսն-  
 նսն զնսն զնսն զնսն, ոսն փնջնսն և ոսնսն զնսն զնսն  
 զար զնսն, զօ զ-օրհն ոսն օրհնսն-ր և Ե-փնջնսն օրհնսն  
 լար զն զն զնսն, զար և փնջնսն, և օրհնսն, զար և  
 20 փնջնսն զնսն զնսն զնսն զնսն զնսն զնսն զնսն զնսն  
 ոսն եւե զնսն: Ուե զօրհնսն զօ լար զն զնսն օրհնսն  
 Եւե-րնսն զնսն և զնսնսն փնջ, զնսն ոսն փնջնսն զն  
 օր զնսն ոսն ոսնսն, և զնսն ոսն ոսնսն; զար ոն  
 Ե-օրհնսն զն և զնսն “զօ Ե-փնջնսն օրհնսնսն օ զնսն,  
*Lib. 8. 25* “զար զօ Ե-փնջնսն զնսնսն օ ոսն օրհնսնսնսն, զն  
*Conf. c. 5.* “լոն ոսն զ-օրհնսն զնսն լար, զար զնսնսն ոսն  
 “զ-օրհնսն ոսն զ-օրհնսն.”

- XI. Տօ զար ոն ոսն զն ոսնսն զնսն-փնջնսն-ր զն  
 զնսն, զնսն, զն զնսն, զն զնսն, զար զն զնսն,  
 30 օրհնսնսն, զար զնսն, զար զնսն զնսն յե զնսն,  
 զն ոսն ոսն, զար զն զնսն զնսնսն զօ Ե-փնջնսն ոսն փնջ-  
 զնսնսն և ոսնսնսն զար և ոսնսն ոսն Ե-օրհն: Տօ զար  
 զնսնսնսն զն ոսն զն ոսնսն ոսնսնսն-ր զն զնսն զն  
 ոսն ոսն զն-օրհն, ոսն զնսնսն զն և ոսնսնսն: Տօ զար զնսնսն  
 35 զն, զն զնսն զնսն զնսնսն ոսն զնսնսն զար և զնսն:  
 Տօ զար և զնսն զնսնսն, ոսն և ոսնսնսն ոսնսնսնսն



almost left a Prey to this in-born and most dangerous Foe, happen to outlive that Number of Years, they then, commonly, begin to be taken up wholly with the Affairs of this miserable Life, and to be filled with the Maxims or Customs of the World: They proudly scorn to be *catechized*, although it is the Duty of every one, that stands in Need of it, were he a King or Prince: Neither are they in a Disposition to profit of Sermons, or long and learned Discourses, if they chance to assist at any such, for Want of good Principles, and of ever having had a Taste for pious or spiritual Things: They harden in the evil Habits, they have already contracted, and generally stop not at any Thing, that will gratify their Predominant Passions, or advance their worldly Interest: So that these vicious Customs take such a deep Root in the Soul, that it is with incredible Pains and Combats, and by a manifest Miracle of the Divine Grace, they can be rooted out: Such is the great Force of bad Habits, contracted in Youth, and encreased with Age. All which the great S. *Augustin* experienced in his own Person, as he openly declares to the World, in his Book of Confessions; and is not afraid to say, that *from a depraved Will proceed evil Desires; when evil Desires are indulged, they become a Custom; and a Custom, not resisted, becomes a Necessity.* *Lib. 8.  
Conf. c. 5.*

- XI. Thus the three *inveterate Enemies* of the Soul, the *Flesh*, the *World*, and the *Devil*, do combine, as it were, and conspire to the Destruction of young People, and of all Mankind in the Bloom or Flower of their Age. Thus the greatest Part of Youth, hurried along to Destruction by these three implacable Enemies, abandon God, when they should begin to serve him; and either are ignorant of, or





ungratefully forget the solemn Promise, they made him at the Font of Baptism; and the inestimable Favours, they have received from his infinite Goodness; which is such a *publick Calamity* as ought to move every *good Christian* to utter these Expressions of the Prophet *Jeremy*: *Oh, that Jer. 9. 1. my Head were full of Water, and mine Eyes had a Fountain of Tears, that I might weep Day and Night, for the Desolation of the Children of my People.* For, thus, the most innocent Age of Life, the fairest Portion of God's Church, is corrupted and dishonoured by Ignorance and Sin, partly through either the Negligence, or Ignorance and Impiety of Parents, who commonly bestow all their Care in educating their Children in Vanity, and in the Love of earthly Goods: Partly for Want of virtuous and well-instructed School-Masters or Catechists, who would zealously employ their Time and Labour in making Youth understand the Science of Salvation: Partly through the Fault of Children themselves, who little care for Instruction, and often shun it, all they can, to their own eternal Ruin: And partly also for Want of little pious Books, whereby they may be instructed, and formed to Devotion as soon as they are teachable and capable of receiving pious Impressions; for as the Holy Ghost saith, *A Child trained up in the Way he should Prov. 22. go, shall not, even when he is old, depart from it.* He saith<sup>6.</sup> also in another Place: *Son, receive Instructions from your Youth, and you shall find Wisdom to the End of your Life.* *1 Ecc. 8.*

- XII. It is the great Scarcity of those large *Irish Catechisms*, published upwards of an hundred Years ago, by the laborious and learned *Franciscans* of *Lovain*; and the Consideration of those great Evils, which arise from Ignorance, partly for Want of instructive Books; together with a great Desire of contributing to the Instruction of

1 հ-էրիօնն ոօ լեօցարց, ոօ լարմից ան Լեօցարց Երիօրօւնց-  
 ր, նար ն-ուիօ ; անն և մինիցեար նա հ-ալեանտա, նա  
 բաւարմաւնտե, ան սրնալց, etc., նիօր բօրբօլեւնե իօնա ան  
 ձօն-լեօցարց Երիօրօւնց չօրիօնլցե, նա երբօրի եօարևա,  
 5 ոօնա արբաօ և չ-լօօ չօ ունց րօ : Աջար արբա ար բօրօրի ոօ  
 ոօնիօն օցա, Աջար արբալց րօն, բօլլաւն և մ-բօլա, մալլե  
 րե չրօրօն Ծօ, ոօ լարեօն չօ Երիօրօնաւ, Աջար և երբ  
 սլլաւն ոօ չնալ րե բարան արցն ոօ լարաւն ոօ չալ ձօն, ոօ  
 րբար օրա ձօնար նա մաւնցնե և տա ձա.

1. S. Pet.  
3. 15.

XIII. 10 Ոօ րննեօն ուլեւիօն ար բօլալն արմիօնլեօն ոօ րօլ-  
 նալ, արալ-արմից արմիօն ոօն արո ուլեօն ոօ լար ան արբօն  
 և րօլալ, Աջար ոօ ուրբիցեօն ոօ. 1ր 1 ան չօրիօնլց 1ր  
 րօլարմիցե, Աջար 1ր արալնն ոօ արբօն րիօր անն, Աջ  
 երբ ար ոօլաւն, ար արց արալնն արալալ, ուլալալ ոօ  
 15 ն-արալալ արալալ, ար և երբ արալ ար լալ. Լարալ  
 րօր արե ար արալ-արալ, նալ արալ արալնն և մ-բօլալ  
 ոօ արալ-արալնն ոօն արալալ, ոօ արալալ : Աջ րօ և  
 չ-արալալ, (1) etc. ոօն ոօ չարալ արալ նա արալ, ոօ  
 արալար ար, և ն-արալալ նա ն-արալալ. Ոօ լարալ նա  
 20 արալ ար, և տա մ-բօլալ, 1ր ար արալալալ ոօ արալալ-  
 ալ 1 չօ ար արալ ար ան ն-արալալ, ար չալ ար ան  
 արալ ոօ արալ եօարևա արալ. Ոօ արալալ նալ ար արալ  
 նա հ-ալե ոօն չարալնն արալալ, etc., ար ար արալալ  
 ան արալալ-րօ, ոօ ար րիօր անն ձօն-արալալ, ոօ արալ  
 25 չօ չ-արալալալ արալալալ Աջար արալալ ան ոօ  
 լարալ չօ արալնն րե լար : 1ր արալ ար արալալ  
 ար արալ արալ նա ար-արալալ Աջար ան լարալ, արալալ ան  
 արալալալալ ար և հ-ար արալալ, արալալ րե արալալ  
 ար արալալ օ ար, Աջար արալ-արալալ ան լարալալալ  
 30 արալ ան արալ արալալ ոօ արալալ ոօն ոօ լարալալ. Օ 1ր  
 արալն արալ ոօ արալ ոօն արալալ-րօ Աջար ոօ հ-արալալ  
 Երիօրօւնց արալալ հ-արալ ; Աջար օր ար ան չարալնն  
 արալալ, ար արալալ նա ն-արալալ արալալ, Աջար ար արալ-  
 արալալ նա հ-արալալ ոօ արալալալ և արալալ, նի ար  
 35 և արալ, ար րե արալ արալալալ, ալ րե արալ արալ  
 րե նա հ-արալալալալալալալալալալալալ ոօ հ-արալալալալ e.

S. Aug. in  
Ps. 138.

the poor *Irish* Youth; that gave Birth to the following *Irish Catechism*: Wherein the Commandments, Sacraments, Prayers, &c. are treated more at Large than in any *Irish*, or perhaps, *English Catechism*, that hitherto appeared in Print: And whereby young People, and even those of riper Years may learn, through the Grace of God, to live *Christian-like*; and *be always ready to give some Satisfaction* <sup>1</sup> *S. Pet. to every one, that asketh them a Reason of that Hope, which is* <sup>3. 15.</sup> *in them.*

- XIII. Endeavours were made to avoid foreign Expressions, save only such, as Religion had introduced, and are consecrated to it. The plainest and most obvious *Irish* is used therein, preferring, after the Example of S. Augustin, <sup>In Ps. 138.</sup> *rather to be censured by Grammarians than misunderstood of the People.* Care also was taken to explain certain Words, which are not used in some Cantons of the Kingdom; and are marked thus (1), &c. And the Words that explain them, are set down at the Bottom of the Pages, with the like Mark. As to the *English* Part thereof, it was translated, upon a second Thought, perhaps too literally, from the *Irish*, in Favour of those, who speak only English. It was thought needless to point out, but in one Language, the Places of Scripture &c. from which this Doctrine is drawn; since the Questions and Answers of both Languages do exactly correspond. An Absence of upwards of 31. Years from one's native Country, and the profound ignorance of the Printer, who understood not one Word of either Language, will be a sufficient Apology, for the Faults of both the Languages, and the Press. As the Method or Order of the Work, is the same with that of the *Catechism* of the Council of *Trent*, and the Matter thereof is chiefly taken out of the *sacred Scripture*, the Writings of the *holy Fathers*, and Decisions of the *Church*, it ought not to be considered as the Work of a miserable Man, but of *God himself*, and his *chosen Servants*.



- XIV. Such as will reap any Advantage from it, are earnestly beseeched to pray for a very worthy Gentleman, *PHILIP-JOSEPH PERROT*, Lord of the Mannor of *BARMON*, and other Territories, Knight of the *Royal Order of S. Michael &c.* who, of a long Time, is well affected to the *Irish Nation*; and has often given Proofs of his Affection to several of them: And without whose Concurrence, this little Work would never come to Light. It is hoped, they will also grant the like Favour to the *Compiler*, who, on his Part, will not fail lifting up his Heart daily to Heaven, humbly beseeching God, the *Father of Mercies*, that his own Unworthiness may not stop the Effects of the *Divine Bounty*, nor hinder these heavenly Instructions from producing in Souls the Fruit, they ought to bring forth: That our merciful Maker and Redeemer may animate the Words of this Book, viz. His own Divine Instructions, with his holy Spirit; and cause them for whom it is made, to acknowledge in reading or hearing it, the strict Obligations they have to serve him, and to be persuaded, that the Affair of their Salvation, is their only Affair, and the sole End of their Creation: That the *Holy Ghost* may speak to their Hearts, at the same Time, that these Words inform their Eyes or Ears; and move them with his Grace to receive and practice the Precepts they shall find here for their Salvation: That our Divine Saviour may make that great Zeal, which he was pleased so often to manifest for the Salvation of Youth, revive in all those, whose Duty it is to instruct and correct young People: And that he may not let the Souls be lost, which he has redeemed with his most *precious Blood*; nor permit them to *Walk as the Gentils walk in the Vanity of their Mind, having the Understanding covered with Darkness, alienated from the Life of God, through the Ignorance which is in them, because of the Blindness of their Heart.* Ephes. 4. 17. 18. S. Mat. 18. 2, 3, 5, 6. vv. 19. c. 13, 14, 15. vv. S. Marc. 10. 13, 14, &c.



A certain latitude in spelling and accents, observable in the text, is explained by the following quotation from Donlevy's Appendix :—

1. " Note that the Irish, commonly, put an Accent over the Vowel that ought to be pronounced long, for Example, Cíor, Céir, Mórán.

2. " That an u, immediately followed by b (bh), ò (oh), ð, or m, either in the Beginning of Words of two Syllables, or in the Middle of Words of three or more Syllables, is commonly long, and consequently needs no Accent. The same may be said of a single i, going before b, ò, or ð, as for Example, uðor, úmál, bunúor, ríðe, crioíe.

3. " That, e, i, o by themselves, as it often happens, are always long, and therefore need no Accent : The same may be said of the Particles ca, ra, ro, oa, za, óa, ða, re, ri, and of all Words of one Syllable, ending with a, e, i, or u, as me, tpe, tpi, tu, la, &c., except ba (Cows), za (a Dart, or Ray of Light, zaé rather); except also a by it self, na when it signifies neither (nor) nor (than); and the Relatives oe oi, oe oi which are always short.

4. " That the broad Vowels do often stand for one another, when they are not long, nor have a full, clear and distinct Sound, especially in the Beginning and End of Words; and so do the small Vowels e, i, sometimes, serve for each other; as for Instance, oipioil, which may be as correctly wrote uipieal: Sáoðal, thus Sáoðul; amuil, thus amál, &c."

For the elucidation of the text, I have been obliged to discuss briefly some grammatical questions on which



fresh light has been thrown in the texts, with glossary, published by Dr. Atkinson for the Royal Irish Academy; for example:—

Meaning of  $\text{ir}$  and  $\Delta\tau\acute{\alpha}\text{im}$ .

*See*  $\Delta\tau\acute{\alpha}\text{im}$ .

Relative tense and pronoun.

*See*  $\Delta$ .

Irish infinitive and form  $\text{voo bú\acute{a}l\acute{a}\acute{o}$ .

*See*  $\text{voo}$ .

In the Glossary I have called the present in  $\Delta\text{nn}$  the *Cons. pres.* Recent grammatical analysis (see Dr. Atkinson's Paper "On the Use of Two Inflexional Forms of the Verb in Irish," in *Proceedings*, R. I. A., 3rd series, vol. I., No. 3, page 416) has shown that that tense has no consuetudinal force whatever, and that it is an enclitic present. However, as it is called in several grammars *Cons. pres.*, to avoid confusing the reader I have retained the term.

G L O S S A R Y.

Δ, *prep.*, in (ecl.), (Mid. Ir., i n-) gov. dat. Denotes, like the Latin *in*, 'rest' and 'motion.' Usually here written Δn before vowels. This prep., united with sing. def. art., forms here ιη Δn, the original *s* of the article being revived by the prep.: see Δn. 'In him,' Δnn, ιονn-pan; 'in her,' mnnte; 'in them,' ιονntα; 'in his,' ιονn Δ.

Δ, a prefix prep., often separated here and by other writers from the word to which it belongs, v. g.—

Δ τὰ            for Δτὰ.  
 Δ βειητεαρ , Δβειητεαρ.  
 Δ ρειη        , Δρειη.

Δ, used a few times here as equivalent to ςο before infin. Neilson gives the two forms ςο βυδλδθ and Δ βυδλδθ as identical in sense; but as the vowel Δ is much overtaxed in Mod. Ir., its use in this case is not to be recommended.

Δ, a form arising from the dismembering of the art. before vowels, thus :—  
Δ ηανμα, for αν ανμα.

Δ, *poss. pronom. adj.* (1) his, its ; (2) her, its ; (3) their.

(1) *Asp.*; besides its use as an ordinary poss. pr., it has some idiomatic uses:—

(A) For personal pronoun, him, it, where the object of a transitive infinitive is to be indicated, thus—To adore him,  $\tau' \Delta \alpha \delta \omicron \rho \mu \alpha \delta \acute{o}$ , not  $\tau' \alpha \delta \omicron \rho \mu \alpha \delta \acute{o}$  é.

(B) To call attention, by anticipation, to a coming clause, thus— $\alpha\tau\acute{\alpha}$   $\Delta$   $\pi\omicron\tau$   $\Delta$   $\varsigma\upsilon\mu$   $\zeta\omicron$ , &c., ‘I know that,’ &c.—literally, ‘there is knowledge of it’ (i.e. the facts about to be stated). Cf. the Latin habit of anticipating the coming phrase, v. g. ‘I say that Caesar is the wisest of men,’ *Dico quod C. sit sapientissimus virorum*; or with prolepsis, *Id, dico quod*, &c. Here  $\tau\alpha$   $\xi\pi\epsilon\alpha\mu\upsilon\zeta\alpha\theta$   $\tau\omicron\iota\omicron\beta$   $\Delta$   $\mu\upsilon\alpha\delta\omicron$ , ‘enjoining on them it (prol.) its teaching to the people’—i.e. ‘enjoining on them its teaching to the people,’ ‘enjoining on them to teach it to the people.’ To this proleptic use is reducible its use with the infin. after verbs of *thinking*, *saying*, &c. It serves to introduce the thought or the saying.

(C) With *indecl. dem. pr.*  $\pi\eta\eta$ ,  $\rho\theta$ , wherever they would require, if declinable to be in the genitive case, v.g. 'When he had said this,'  $\Delta\pi\ \eta\alpha\ \eta\lambda\theta\ \rho\theta\ \omicron\theta$ ; 'in regard of this,'  $\omicron\alpha\ \epsilon\lambda\omicron\theta\ \rho\theta$ . On the separation here between  $\Delta$  and  $\rho\theta$ , see def. art.

(D) In composition with prep. *οο*, before nouns, and adjectives in compar. degree, to intensify those parts of speech, v. g. *οα μέρο*, 'of whatever size it be'; here *οα ἑρρίνεαμίλα ιαο*, 'however hateful they be' (trans. 'be they never so foul').

(2)  $\Delta$  here takes *h* before vowels. What is said of last under (A) applies here.

(3) 'Their' (ecl.): see remarks under (A). These forms, in union with  $\eta\acute{\epsilon}$ ,  $\tau\eta\acute{\epsilon}$ ,  $\rho\acute{\alpha}$ , become  $\eta\acute{\epsilon}$   $\eta\Delta$ ,  $\tau\eta\acute{\epsilon}$   $\eta\Delta$ ,  $\rho\acute{\alpha}$   $\eta\Delta$ ; not to be confounded with  $\eta\acute{\epsilon}$   $\Delta$ , 'by which';  $\tau\eta\acute{\epsilon}$   $\Delta$ , 'through which.'

$\Delta$ , *vocative particle*.

$\Delta$ , *rel. pr.* (ecl.), who, which.

(A) Never used in this sense in nom. or acc. Hence, 'the man who strikes,'  $\Delta\eta$   $\rho\epsilon\alpha\rho$   $\Delta$   $\beta\upsilon\Delta\iota\epsilon\alpha\rho$ , is incorrect—1st, because  $\Delta$  eclipses; 2nd, because it is never used in such constructions. The correct form is  $\Delta\eta$   $\rho\epsilon\alpha\rho$   $\beta\upsilon\Delta\iota\epsilon\alpha\rho$ , or with D. by insertion of verbal prefix,  $\Delta\eta$   $\rho\epsilon\alpha\rho$   $\tau\omicron$   $\beta\upsilon\Delta\iota\epsilon\alpha\rho$ . Used extensively with preps., v.g. 'about whom I spoke,'  $\Delta\eta$   $\Delta\rho$   $\lambda\alpha\beta\alpha\iota\rho$   $\mu\acute{\epsilon}$ ; 'in which is given,'  $\Delta\eta\eta$   $\Delta$   $\tau\omicron$ - $\tau\upsilon\zeta\epsilon\alpha\rho$ .

Never takes after it the relative tense which is intended to supply the absence of a relative pronoun in the nom. and acc. cases.

(B) That which, what; Lat., 'id quod,' 'ea quae,' in nom. and acc. case. *Dem. rel. pr.* Never takes relative tense, but is followed by the indirect forms of verbs: 'what you have,' 'ea quae habes,'  $\Delta$   $\beta$ - $\rho\upsilon\iota\lambda$   $\Delta\zeta\Delta\omicron$ . In union with preps. it takes the forms,  $\Delta\zeta\Delta$ ,  $\Delta\eta$   $\Delta$ ,  $\Delta\eta\eta$   $\Delta$ ,  $\tau\omicron\Delta$ , &c.

$\Delta\beta$ , see  $\Delta\tau\Delta\iota\mu$ .

$\Delta$   $\beta$ - $\rho\Delta\omicron$   $\upsilon\Delta\omicron$ , far from it, on the contrary.

$\Delta\beta\varsigma\omicron\Delta\iota$ , *m.*, Apostle; - $\Delta\iota$ , *g. s.*

$\Delta\beta\varsigma\omicron\lambda\acute{\omicron}\iota\omicron$ , *f.*, absolution; - $\epsilon$ , *g. s.*

$\Delta\zeta$ , *for*  $\Delta\zeta\tau$ .

$\Delta$   $\zeta\acute{\epsilon}\iota\iota\epsilon$ , his fellow, one another.

$\Delta\zeta\tau\upsilon\iota\eta\eta$ , *f.*, power; - $\epsilon$ , *g. s.*

$\Delta\zeta\tau$ , but.

$\Delta\omicron\beta\Delta\alpha\alpha$ , *m.*, cause; - $\Delta\iota\rho$ , *g. s.*

$\Delta\omicron\epsilon\iota\iota\eta\iota\mu$ , I say;  $\tau\omicron\epsilon\iota\rho$ , 3rd *s. pres.*;  $\tau\omicron\upsilon\beta\Delta\iota\rho\tau$ , 3rd *sg. perf.*;  $\rho\acute{\alpha}\beta$ , *inf.*;  $\tau\acute{\omicron}\epsilon\Delta\rho\zeta\Delta$ , *pass. part.*;  $\mu\Delta\rho$  —, so to speak.

$\Delta\omicron\mu\acute{\alpha}\iota\iota\iota$ , *inf.*, confess.

$\Delta\omicron\mu\acute{\alpha}\iota\Delta\zeta$ , *m.*, confession; - $\Delta\iota\zeta$ , *g. s.*;  $\Delta\omicron\mu\acute{\alpha}\iota\Delta\zeta$ , *g. p.*

$\Delta\omicron\eta\acute{\alpha}\iota\eta\epsilon\Delta\zeta$ , modest.

$\Delta\zeta$ , *prep.*, at, with;  $\Delta\zeta$   $\rho\iota\eta$  (lit. 'at that'), 'thus far' (what precedes in a context).  $\Delta\zeta$   $\rho\omicron$  (lit. 'at this'), 'thus' (referring to what follows); here  $\Delta\zeta$  used extensively to express the possessor in the phrase, 'what thou hast,' &c.,  $\Delta$   $\beta$ - $\rho\upsilon\iota\lambda$   $\Delta\zeta\upsilon\omicron$ , &c., the Mid. Ir. verb, *techtaim*, 'I possess,' having fallen out of use.

$\Delta\zeta\Delta\iota\omicron$ , *f.*, face;  $\Delta\iota\zeta\tau\epsilon$ , *g. s.*;  $\eta\epsilon$   $h$ - $\Delta\zeta\Delta\iota\omicron$ , for the benefit of;  $\eta\Delta$   $h$ - $\Delta\zeta\Delta\iota\omicron$ , against her.

$\Delta\zeta\upsilon\varsigma$ , *cop. conj.*, and; Mid. Ir., 'ocus,' to which its pronunciation even now assimilates;—(2) *rel. conj.*, as; its correlatives being  $\iota\omicron\eta\eta\eta\eta$ ,  $\text{com}$ ,  $\text{com}$  —  $\rho\iota\eta$ , &c.: cf. Latin, 'atque,' *idem* — *atque*, *aeque* — *atque*.

$\Delta\iota\beta\zeta\iota\omicron\iota\iota$ , *f.*, alphabet; - $\epsilon$ , *g. s.*

$\Delta\iota\beta\iota\varsigma\tau\iota\eta$ , *indecl.*, Augustine.

ΔΙΨΗΛΟΣ, brittle.

ΔΙΞΝΕΑΘ, *m.*, mind; -νῶ, *g. s.*

ΔΙΛ, *f.*, pleasure; -λλε, *g. s.*

ΔΙΛΗ, beautiful; ΔΙΛΗ, *comp.*

ΔΙΜΘΕΟΙΝ, *f.*, unwillingness; ο'ΔΙΜΘΕΟΙΝ, notwithstanding.

ΔΙΜΛΕΑΣ, *m.*, harm; -ΛΙ, *g. s.*

ΔΙΜΣΙΞΙΜ, I strike at; -εΔ, *pres. rel.*

ΔΙΜΣΙΡ, *f.*, time; -ε, *g. s.*

ΔΙΝΨΗΛΟΣ, *m.*, ignorance; -Ψ, *g. s.*

ΔΙΝΘΙΟΣΔΙΤΑΔ, vindictive.

ΔΙΝΕΟΛΑΔ, ignorant.

ΔΙΝΙΜ, *m.*, name (generally ΔΙΝΜ elsewhere); ΔΙΝΜΔ, *g. s.*; ΔΙΝΜΑΝΔ, *n. p.*

ΔΙΝΗΙΔΗ, *m. and f.*; -Δ and -ΗΙΝΗ, *g. s.*

ΔΙΝΝΕΙΣ, *f.*, misery; -ε, *g. s.*

ΔΙΝΝΕΙΣΕΑΔ, miserable.

ΔΙΡ, correct form ΔΡ, *prep.*, upon; often written *er* in Mid. Ir., and thus pronounced to this day both in Munster and Connaught. ΙΔΡ is often written similarly here, but is easily distinguished by the fact that ΔΙΡ aspirates, and ΙΔΡ eclipses. Used frequently to constitute adverbs, and conjs., and *comp. preps.* ΔΙΡ, on him; ΟΡΕΔ, on them; ΔΙΡ ΒΙΔ, at all; ΔΙΡ ΕΘΡ, so that; ΔΙΡ ΡΕΑΔ, throughout; ΔΙΡ ΡΟΝ, for the sake.

ΔΙΡΟ (ΟΡ), openly.

ΔΙΡΕ, *f.*, watchfulness; —, *g. s.*

ΔΙΡΙΞ, special; also -ε.

ΔΙΡ ΣΟΝ, *prep.*, for the sake; *gov. gen.*

ΔΙΣΙΟC, *m.*, restitution; -ΙΞ, *g. s.*

ΔΙΤ, *f.*, place; -ε, *g. s.*

ΔΙΤΒΕΟΘΥΙΞΙΜ, I revive (in active sense); -ΥΞΑΔ, *inf.*

ΔΙΤΞΙΟΡΡΑ, *f.*, abridgment; —, *g. s.*

ΔΙΤΗΙΞΙΜ, I command; ΔΙΤΗΝ, *3rd s. perf.*; ΔΙΤΗΙΞΕΔΡ, *pres. pass.*; takes οε of person who is commanded; *acc.*, of thing commanded.

ΔΙΤΗΙΞΕ, *f.*, penance; —, *g. s.*

ΔΙΤΗΙΞΕΑΔ, penitent.

ΔΙΛΟC (Δ Ν-), formerly.

ΔΜ, *m.*, time; ΔΜΔ, *g. s.*

ΔΜΑΔ, out, forth.

ΔΜΔΙΝ, only.

ΔΜΔΡC, *m.*, sight; -ΔΙΡC, *g. s.*

ΔΜΗΙΛ, as.

ΔΝ, *def. art.*, the (Mid. Ir. *in*).

(A) ΔΝ in all singular cases, except *gen. sing. fem.*, which is ΝΑ. In all plural cases ΝΑ; with *eclp. in g. p.* The art. was originally ΡΔΝ; and when in union with many preps., the Ρ reappears, v.g. ΡΙΥ ΔΝ, ΔΝΝ ΡΝΑ.

(B) Used to convert *adj.* into *subst.* :—

κατολιце,	.	.	Catholic.
να κατολιциζε,	.	.	Catholics.

(C) An integral part of the *dem. pronom. adj.*, this, that, v. g. :—

an míoclú ro,	.	.	this ill fame.
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Note that the French and Irish often divide a term grammatically which is logically indivisible :—

This man,	.	.	Cet homme-ci.
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The word that the term qualifies or that qualifies the term is inserted between the divided parts. So in Irish :—

This man,	.	.	an fear ro.
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(See *rin*, *ro*.)

(D), used often to form compound adverbs and preps. :—

an fearò,	.	.	during.
an tan,	.	.	when, &c.

ανασραδ, painful.

αναν, *m.*, soul (*f.* in old Ir.); ανμα, *g. s.*; ανμαννα, *n. p.*; ανmann, *g. p.*

αναρπαιò, untimely.

ανράινεαò, *m.*, blasphemy.

ανρύμνδτδτδ, violent; -α, *pl.*

ανηóράν, *m.*, very many; άιν, *g. s.*

ανη, in.

ανη sin, then, there.

αντοιλ, *f.*, depraved will; -οιλ, *g. s.*

αοòαιρε, *m.*, shepherd; —, *g. s.*

αοινλεατ, *f.*, one-half; -λειτε, *g. s.*

αοιννεαδ, anyone.

αοιηπεααò, *m.*, one sin; -ιò, *g. s.*

αοιητεαδδδδ, *m.*, one catechism; -αιρδ, *g. s.*

αοιητεανδδ, *f.*, one tongue; -δδαιò, *d. s.*

αοις, *f.*, age; -ε, *g. s.*

αοη, one (*asp.*).

αοηαòòδδδ, *m.*, one cause; διρ, *g. s.*

αοηδδδ, *m.*, any way; -δδιρ, *g. s.*

αοηδδδδδδδδ, *f.*, one affair (with others *m.*); —, *g. s.*

αοηοιδ, *m.*, one evil; -υιλδ, *g. s.*

αοηδδδδδδ, *f.*, any shadow; —, *g. s.*

αοηδδδδδδ, *m.*, one fruit; -δδαιò, *g. s.*; δδδδδδ, *n. p.*

αοηδδδδδδ, I consent; -δδδδδδ, *inf.*

αοδ, *m.*, folk; δοιρ, *g. s.*

ΔΟΣΟΥΣ, *m.*, the young; -όις, *g. s.*

ΔΡ, *poss. pronom. adj.*, our (*ecl.*); *ναρ* *η-οιδιό*, *lit.* (in our sequel) in the sequel; *Mid. Ir.*, *i n-ar ndiaid* (*Pass. and Hom.* 60).

ΔΡ, *impers. verb*, says.

ΔΡ, *for* *ιαρ*; *αρ* *ηοιδιό*, in the sequel.

ΔΡ, in form *ναέ αρ* = *ναέαρ*; the form which *πο* takes when combined with *ναέ*; see *ναέ*; not to be confounded with following.

ΔΡ, in form *ανν αρ* *κόιη*, 'in which it is right,' *αρ αρ* *βέροισι*. Here the *α* in *αρ* is *rel. pr.*, its eclipsing nasal being absorbed by *η*. *ανν α η-πο*. For the meaning of *η* in this form see *αταίη*.

ΔΡΟΥΛΙΟΤ, *m.*, chief lord; —, *g. s.*

ΔΡΟΥΣΑΞΑΡΤ, *m.*, high priest; -αίητ, *g. s.*

ΔΡΟΥΙΞΙΗ, I raise; -ουξάδ, *inf.*

ΔΡΣΥΙΟ, old; -ήιξε, *pl.*

ΔΣ, from.

ΔΣΥΙΞ, within (literally 'in the house').

ΔΣΤΕΔΟ, into the house, within.

ΑΤΑΙΗ (*Lat.* *asto*), I exist, I am; called the substantive verb; found here chiefly in the following forms:—

#### Simple Forms:—

*τα*, *ατά*, 3rd *s. pres.*; *ατάιη*, 3rd *pl. pres.*; *βίη*, 3rd *pl. cons. pres.*; *βιάιη*, 3rd *s. fut.*; *βιάδ*, 3rd *s. cond.*; *βεροίη*, 3rd *pl. cond.*; *βειτ*, *inf.*

#### Relative Forms:—

*τα*, *ατά*; *βίη*, *cons. pres. rel.*; *βιάη*, *fut. rel.*

#### Enclitic Forms:—

(*i. e.* after *γο*, *νί*, *ναέ*, *preps.*, with *rel.*, &c.) *β-ήιη*, 3rd *s. pres.*; *β-ήιηιη*, 3rd *pl. pres.*; *ηαβάρη*, 3rd *pl. pres. subj.*

1S (*called the Assertive Verb.*)

#### Simple Forms:—

*η*, *pres.*; *β*, *for* *βυδ*, *cond.*

#### Relative Forms:—

*η*, *pres.*; *βυη*, *fut.*

#### Enclitic Forms:—

##### Present.

*νί* (is not); *μυνά* (unless is); *αρεο* (what is); *γυδ* *βέ* (whoever he be); *γυη*, *γυη* *αβ* (that is); *ναέ* (is not), *interrog.*; *οάη* (of whom are); *οάη* (to whom is); *ναέ* (that is not); *αρέ* *αρ* *φέροισι* (through which is possible); *λε* *αρ* *αβ* (to whom are); *ναέ* (who are not).



*Past.*

ΔΓ ΔΓ ἡρέοιτο (from which was possible); καὶ ΔΓ ἡρέοιτο (which was not possible), *or* that (*conj.*) was not possible.

*Conditional.*

(Enclitic), ὅσο μάθῃ, may (it) be.

The distinction between ἵπ and ἀτάμ cannot be scientifically understood until an agreement is come to as to the precise meaning of 'is' in the simple question, 'Peter is a lawyer'; in other words, an agreement as to the meaning of the copula in affirmative propositions. The signification of the 'copula' is a question that goes down to the very roots of metaphysics and logic; and the question as to its meaning will be solved differently and in a contradictory sense by the followers, respectively, of Mill, Hamilton, Kant, and Aristotle.

Students of Aristotelian and of scholastic philosophy will recognize that ἵπ affirms "in recto" the objective identity of two ideas: ἵπ μίρε γόλυρ ἀν νοήμην, 'I am the light of the world.' The object denoted by the term 'I' and the object denoted by the term 'light of the world' are one and the same thing.

Again, in propositions, the subject is the matter, the attribute is the form. It is true to say that the form "in facto esse" contains the matter, and that consequently the matter is in it. The Irish way of saying 'Peter is a priest' illustrates this truth: τὰ πρεσβερ καὶ ἡζαρετ, 'Peter is in his priest.' The person represented by the term 'Peter'—*i. e.* the matter—is contained in the form 'priest.' This form 'priest,' however, is itself a universal—that is, capable of being predicated of John, and Peter, and James. It is clear that this form 'priest,' as individualized in Peter, is not identical with the form 'priest' found in John and James. To bring out this fact we may say then, with the Irish, 'Peter is in *his* priest.' Of course, as in all affirmative propositions, we have here affirmed the objective identity of two ideas. This, however, is affirmed only in "in obliquo"; and it is stated "in recto" that the *matter* 'Peter' is contained in the *form* 'priest.' Hence, as the grammarians say, if we want to describe the condition, quality, and state of the subject, we use ἀτάμ; if we want to say that two notions represent the same object, we use ἵπ.

ἀτάμ, *m.*, father; ἀτά, *g. s.*; ἀίρεαδά, *n. p.*; ἀίρεαδ, *g. p.*

ἀτάμηνζε, *f.*, petition; —, *g. s.*

ἀτάμμη, brief; -e, *pl.*

ἀτάμμημ, I renew; ἀτάμμημ, *inf.*

ἀτάμμημ, I change; -μμημ, *inf.*

ἀτάμμημ, I think again; -μμημ, *inf.*

ἀτάμμημ, I re-establish; ἀτάμμημ, *inf.*

ἀτάμμημ, *f.*, relapse; -e, *g. s.*

μμημ, *m.*, milk; —, *g. s.*

μμημ, light-headed.

- ԲԱՅՏԵԱԾ, *m.*, baptism.  
 ԲԱՅՏՈՒՄ, I baptize; ԲԱՅՏԵԱԾ, *inf.*  
 ԲԱՕՋԼԱԸ, dangerous; -ույժե, *comp.*  
 ԲԱՕՏ, *m.*, vanity; ԲԱՕՐ, *g. s.*  
 ԲԱՐՐՋԼՈՐ, *m.*, boasting; -ճի, *g. s.*  
 ԲԱՏ, *m.*, death; ԲԱՐ, *g. s.*  
 ԲԱՏՃԱՒՄ, I destroy; ԲԱՐՃԱԾ, *inf.*; -ջալօժե, *g. s.*  
 ԲԵԱԾԸ, exact.  
 ԲԵԱՅ, little; ԲԵՅ, *g. s., m.*; ԲԵԱՅԱ, *pl.*; ՏՅՈ ՈՒԸ ԲԵԱՅ, that it is enough.  
 ԲԵԱՅԱՆ, *m.*, few; -ան, *g. s.*  
 ԲԵԱՅՈՒԸ, almost.  
 ԲԵԱԼԱԸ, *m.*, road; ԲԵԱԼԱՅ, *g. s.*  
 ԲԵԱՆԱՒՄ, I extract (when followed by ճր); when followed by թե, I belong to;  
 ԲԱՎՄ, *inf.*, reaping; ԲԵԱՆԱՐ, *pres. rel.*  
 ԲԵԱՆՈՒ, *f.*, regard; -ոնա, *g. s.*  
 ԲԵԱՐԼԱ, *m.*, English; —, *g. s.*  
 ԲԵԱՇԱ, *f.*, life; —, *g. s.*  
 ԲԵԱՇՈՒՅՒՄ, I feed; -սճաԾ, *inf.*; -ժույժար, *pres. pass.*  
 ԲԵՐ, *see* ՎՅԵՐՄ.  
 ԲԵՐՈՒՄ, I bear; ԲՐԵԻԾ, *inf.*; -նսճաԾ, *perf. pass.*, was born.  
 ԲԵՕԾՍՅՒՄ, I animate; -սճաԾ, *inf.*  
 ԲԵՍԼ, *m.*, mouth; ԲԵՍԼ, ԲԵՍԼ, *g. s.*  
 ԲԵՍ, *m.*, manner; ԲԵՐԱ, *g. s.*; —, *n. p.*; ԲԵԱՐ, *g. p.*; ԲԵՐԱԻԲ, *d. p.*  
 ԲՐԵՐՈՒՐ, perhaps (ԲՐՅՐ ԲՐՅՐՈՒՐ).  
 ԲՐԵՐՈՒՐ, *see* ԱՏԱՒՄ.  
 ԲՐԱԾ, *m.*, food; ԲՐՅ, *g. s.*  
 ԲՐՈՅ, although.  
 ԲՐԻԾ, *m.*, world; ԲԵԱՇԱ, *g. s.*; ԱՐ ԲՐԻԾ, (any) in the world.  
 ԲՐԱՏ, *m.*, taste; ԲՐԱՐ, *g. s.*  
 ԲՐԱՅՒՄ, I taste; ԲՐԱՐԱԾ, *inf.*; ԲՐԱՐՈՍԱՐ, *3rd pl. perf.*  
 ԲՐԱԾ, *m.*, flower; -ժա, *g. s.*  
 ԲՐԱԾԱՒՄ, *f.*, year; -ոնա, *g. s.*  
 ԲՕԾԸ, poor; ԲՕԻԺԵ, *g. s., f.*  
 ԲՕՐՐԱԾ, *m.*, budding; -աԾ, *g. s.*  
 ԲՐԱԾԱԸ, eternal.  
 ԲՐԱԾԱՐ, *m.*, brother (in an order); ԲՐԱԾԱՐ, *g. s.*  
 ԲՐԵԱԾԱԻԾՐԻՅԵ, *f.*, penance imposed by priest; —, *g. s.*  
 ԲՐԵԻԾԵԱՆ, *m.*, judge; ԲՐԵԻԾՈՒ, ԲՐԵԻԾԵԱՆԱՆ, *g. s.*  
 ԲՐԵԻԾԵԱՆՈՒՏ, *m.*, judgment; sentence; -ուր, *g. s.*  
 ԲՐԵՅՃԱԸ, lying.  
 ԲՐԱԾԱՐ, *f.*, word; ԲՐԵԻԾՐԵ, *g. s.*; ԲՐԵԻԾՐ, *d. s.*  
 ԲՐԻՅ, *f.*, force; -ջե, *g. s.*

- βρῖοζήσα, strong.  
 βρῖσιμ, I break; βρῖρεαθ, *inf.*  
 βρῖσσυῖζιμ, I excite; -υζαθ, *inf.*  
 βρῖῖζνεαδ, quarrelsome.  
 βυαῖθ, *f.*, victory; -αῖθε, *g. s.*  
 βυαῖη, *see* βεανδῖμ.  
 βυῖλε, *m.*, blow; —, *g. s.*; -αῖη αζαῖθ, stroke in advance, so much done.  
 βυν, *m.*, foundation; βυν, *g. s.*  
 βυνῖθας, *m.*, matter; -αῖη, *g. s.*  
 βυνῖθασαδ, fundamental, chief.  
  
 κάδ, everyone; κάιθ, *g. s.*  
 καῖλεαῖμ, *f.*, loss; -ῖνα, *g. s.*  
 καῖλιμ, I lose; καῖλεαθ, *inf.*  
 κάῖη, *f.*, tax, penalty; -ε, κάναδ, *g. s.*  
 κάῖνιμ, I revile; -εαθ, *inf.*  
 καῖτιμ, I spend; -εαθ, *inf.*  
 κάῖροε, *f.*, delay, respite.  
 καῖκαῖμ, I harden; -αθ, *inf.*  
 καονῖθραδ, *f.*, devotion; -α, *g. s.*  
 καρῖνῖμ, I heap up; -αθ, *inf.*  
 κατοῖλιε, Catholic; -κιζε, *n. p.*  
 κεαδ, either.  
 κεαθ, *m.*, permission; -υα, *g. s.*  
 κέαθνα, same; μαῖη αν ζεαθνα, likewise.  
 κεαλ, *f.*, deceit; κελζε, *g. s.*  
 κεαλσαδ, deceitful.  
 κεανα, already.  
 κεανζαῖμ, I bind; κεανζαλ, *inf.*  
 κεανη, *m.*, head; κιν, *g. s.*  
 κεαννυῖζιμ, I purchase; κεανναδ, *inf.*  
 κεαπαῖμ, I form, I design; κεαπαθ, *inf.*  
 κεαρ, right.  
 κεασθ, *f.*, question; -α, *g. s.*  
 κέῖλιζε, prudent.  
 κερτῖρεῖθεῖνῖνῖν, *m.*, just judgment; -υῖη, *g. s.*  
 κέυθ, first (wrongly aspirated in some grammars).  
 κέυθ, a hundred.  
 κέυθραθ, *m.*, sense, opinion; -α, *g. s.*  
 κέυσαῖμ, I torment; κέαπαθ, *inf.*, which as noun denotes the 'passion.'  
 κῖαλ, *f.*, sense; κέῖλε, *g. s.*  
 κῖαλλυῖζιμ, I signify; -υζαθ, *inf.*

círīð, *see* ðoóim.

cineað, *m.*, race; -īð, *g. s.*; ciniðeacá, *pl.*, the Gentiles.

cíon, *f.*, sin; cíonab, *g. s.*; cíonta, *n. p.*

cíonfač, *m.*, cause, occasion; -a, *g. s.*

cíonn, *m.*, head; op a cíonn rīn, moreover.

cíonnas, how (*ei indus*, what manner).

cíontač, guilty; -rē, responsible for.

cíontuigim, I sin; -uigab, *inf.*

cláirín, *m.*, hornbook.

clann, *f.*, children; clainne, *g. s.*

claočlo(ð), *m.*, change; -orð, *g. s.*

claoñ, inclined.

claoñað, *m.*, inclination; claoñta, *g. s.*

cleacáim, I use; I am wont, accustomed; -að, *inf.*

clóc, *f.*, stone; clóičē, *g. s.*

clóð, *m.*, print; -a, *g. s.*

clóðaðóir, *m.*, printer; -óira, *g. s.*

cluimim, I hear; clor, *inf.*; clóirio, *3rd pl. fut.*

cneasda, honest.

cnis, *f.*, warp (in a loom); -e, *g. s.*; namao cnire, bosom enemy.

coşuas, *m.*, conscience; -uair, *g. s.*

coiðce, ever.

coimíceañgal, *m.*, conspiracy.

coimíðe, *m.* (Mid. Ir. *coimídiu*), Lord; —, *g. s.*

coimíomíðeac, so ungrateful.

coimíeadaim, I keep, preserve; coimíeo, *inf.*

coimíreagairim, I correspond; -gira, *inf.*

coimíðceac, foreign; -a, *pl.*

coimlíonaim, I fulfil; -að, *inf.*

coimíminic, as often (as).

coimíneamígrónac, as spotless.

coimícionólaim, I assemble; -ciónól, *inf.*

coimíiol, *m.*, condition; -gíll, *g. s.*

cóir, *f.*, sin; -e, *g. s.*

cóir, *adj.*, right; cóira, *comp.*

cóirlicir, *f.*, odd letter; -licreacá, *n. p.*

cóirceac, guilty.

cóitción, general; -cínne, *comp.*

colann, *f.*, body; colla, colna, *g. s.*

com, *corr. adv.*, so, as. Does not occur here except in comp. with adjectives and adverbs. Its relative *conj.* is agur: coimímic agur meairio, 'as often as they think.'

- COMAIRE, *f.*, counsel, council ; —, *g. s.*  
 COMAMPLAC, as greedy.  
 COMARSA, *f.*, neighbour ; -an, *g. s.*  
 COMARCA, *m.*, sign ; —, *g. s.*  
 COMODANA, so bold.  
 COMODOMAN, so deep.  
 COMFADO, as long.  
 COMFOCAL, *m.*, synonym ; -al, *g. s.*  
 COMGLAN, as pure.  
 COMLUAT, as soon.  
 COMNUIGIM, I dwell ; -ge, *inf.*  
 COMRAC, *m.*, combat.  
 COMRAD, *m.*, discourse ; -ar, *s.*  
 COMROIN, *f.*, participation ; -onna, *g. s.*  
 COMETROM, just, even.  
 CONGBAIM, I keep ; congmair, *inf.*  
 CONGNAM, I help ; congnam, *inf.* ; -ganta, *g. s.*  
 CONNRAD, *m.*, agreement ; connarad, *g. s.*  
 CONCUS, *m.*, account ; -uir, *g. s.*  
 COR, *m.*, case ; cuir, *g. s.*  
 CORRFOCAL, *m.*, odd word ; -al, *g. s.*  
 COSAMLAAT, *f.*, probability ; -a, *g. s.*  
 COSGAIM, I hinder ; corg, *inf.*  
 COSUINIM, I cost ; cornam, *inf.*  
 CRAITHTEAC, pious.  
 CRAOS, *m.*, gluttony ; craoir, *g. s.*  
 CRE, *f.*, creed.  
 CREAPALTA, entangled.  
 CREIOM, I believe ; creiread, creireamuin, *inf.*  
 CREUD, what ?  
 CRÍOSO, Christ.  
 CRÍOSOMHAIL, Christlike, Christian.  
 CRÍOSUIGE, Christian.  
 CRIOCHUIGIM, I tremble ; -ugad, *inf.*  
 CROIÖE, *m.*, heart ; —, *g. s.*  
 CRUADHUIINCALAC, *pl.*, stiff-necked ; -a, *pl.*  
 CRUAD, hard.  
 CRUINNIGIM, I collect ; -iugad, *inf.*  
 CRUT, *m.*, condition, state ; croca, *g. s.*  
 CRUTUIGIM, I create, prove ; -cugad, *inf.*  
 CRUTUIGTEÖIR, *m.*, Creator ; -öpa, *g. s.*  
 CUAD, *see* tórim.

cuibē, suitable.

cuio, *f.*, part; coōcā, coōd, *g. s.*

cuioiḡim, I help; -iuḡāḅ, *inf.*

cuiṃḡ, *f.*, yoke; -e, *g. s.*

cuiṃim, I put; cup, *inf.*; cup ḁ n-ḡniom, to put in practice; -ḁ leiṣ na h-eaḡ-luip, to accuse the Church; cup ʾḡiḁcāiḅ ḁip, to put an obligation on;  
— ṃompḁ, to propose to themselves, resolve; cuipḁnn, *cons. pres.*

cūm, *see* ʾoōcūm.

cuiṃḁcṭḁ, *m.*, power; —, *g. s.*

cumḁim, I form; -ḁḅ, *inf.*

cumḁoin, *f.*, communion; -e, *g. s.*

cumḁs, *m.*, power; -ḁip, *g. s.*

cūṃcuiḡṣṭeóir, *m.*, protector; -óir, *g. s.*

ṭḁ, to his, &c.; *see* ʾo.

ṭḁ, of which; *see* ʾe, ʾd, and ḁ.

ṭḁ (*asp.*), two.

ṭḁ (*eccl.*), if.

ṭḁille, *f.*, blindness; —, *g. s.*

ṭḁimḡeḁn, *m.*, stronghold; -ḡim, *g. s.*

ṭḁlḁim, I blind; -ḁḅ, *inf.*

ṭḁlḁrḁḅḁrc, *m.*, blindness; -ḁipc.

ṭḁn, *m.*, verse; ṭḁin, ṭḁna, *g. s.*

ṭḁoiṭeḁṃiuil, base.

ṭḁonṃa, human.

ṭḁorsmḁcṭ, *m.-f.*, bondage; -ḁ, *g. s.*

ṭḁr, *for* ʾe ḁ (rel.) ṃo, followed by past tense.

ṭḁr, ṭḁr, of whom are, to whom is: *see* ḁṭḁim.

ṭḁr, *for* ʾe ḁip, of our.

ṭḁra, second.

ṭḁ ríriḅ, really.

ṭḁsḁcṭḁc, fierce; -ḁiḡ, *d. s., f.*

ʾe, from, out of. Not appearing here as a separate prep. as in comp. with the article and before nouns, it takes the same form as ʾo. Easily recognized in pronom. compounds—

ʾe, from him; ʾi, from her; ʾioḅ, from them.

Used much in partitive sense—curo ʾioḅ, a part of them, &c.

ʾeḁḡṭuine, *m.*, good man; —, *g. s.*

ʾeḁḡoiʾe, *m.*, good instructor; —, *g. s.*

ʾeḁḡoiʾeḁs, *m.*, good instruction; -ʾip, *g. s.*

ʾeḁlḅim, I compose; -ḁḅ, *inf.*



- ԾԵԱՌԾԷԱ, certain.  
 ԾԵԱՌՄԱԾ, *m.*, forgetfulness; -ձԻԾ, *g. s.*  
 ԾԵՃԱՌՆԱԾ, *see* ԾՈՆԻՄ.  
 ԾԵԻՄԻՈՒՆ, certain.  
 ԾԵԻՌ, *see* ՏՈՇԻՐԻՄ.  
 ԾԵՂԻՐ, *f.*, alms; -Ե, *g. s.*  
 ԾԵՂԵԱԾ, *m.*, end; -ԻԾ, *g. s.*  
 ԾԵՂԻՇ, *f.*, end; ԲՃ-, in fine.  
 ԾԵՂԻՆ, *f.*, will; ԾՕ —, willingly.  
 ԾԵՂՈՒՄԻՇԻՄ, I vouchsafe; -ՇԵԱԾ, *inf*  
 ԾԵՂՐ, *m.*, tear; -ՂԻՐ, -ՂԻՃ, *g. s.*  
 ԾԵՍՆԱԾ, *see* ԾՈՆԻՄ.  
 ԾԻԱ, *m.*, God; ԾԵ, *g. s.*  
 ԾԻԱԾԵԼ, *m.*, devil; -ԱԼ, *g. s.*  
 ԾԻԱԾԻ, *f.*, ՈՃ —, after her.  
 ԾԻԵԱՐԵԱ, banished.  
 ԾԻԼԵԱՇԱՄ, I digest; -ԼԵԱՇԱԾ, *inf*.  
 ԾԻՕՇՕԻՏՇԻԾԵ, implacable.  
 ԾԻՕՇԱԼԻՄ, I avenge; -ԼԵ, *inf*.  
 ԾԻՕՇԱԼԵԱՏ, *m.*, vengeance; -ԱԻՐ, *g. s.*  
 ԾԻՕՇԾՃԻԼ, *f.*, loss, want; -ՃԻԼ, *g. s.*  
 ԾԻՕՇՐԱԻՏԵԱԾ, zealous.  
 ԾԻՕԼՄԱ, correctly ԾԻՕՇԼՄԱ, *g. s.* of ԾԻՕՇԼՄ, act of gleanings, compiling.  
 ԾԻՕՄԾԱԻԾԵԱԾ, ungrateful.  
 ԾԻՕՄՈԼԱՄ, I censure; -ԱԾ, *inf*.  
 ԾԻՕՆՇԻՆԱԼԵԱ, firm.  
 ԾԻՕՐՐԱԻՏՇԵ, rash.  
 ԾԻՐԱՇԻՄ, I direct; -ԱՇԱԾ, *inf*.  
 ԾԻՏԼԻՇԻՄ, I relinquish, put aside, -ԱՇԱԾ, *inf*  
 ԾԻԾԵԱՆՆԱԾ, *m.*, destruction.  
 ԾԻԾԵԱՆՆԱՇԻՄ, I behead, destroy; -ԱՇԱԾ, *inf*.  
 ԾԻԾԵՂԻԼԻՇ, foolish.  
 ԾԻԾԵՂԻԼ, *m.*, diligence; -ԵՂԻԼ, *g. s.*  
 ԾԻԾԵՂԵՐՈՒԹԵԱԾ, unbelieving.  
 ԾԻՄԼԵԱՄ, I renounce; -ԱԾ, *inf*.  
 ԾԼԻՇԵԱԾ, *m.*, law; -ՇԻԾ, *g. s.*  
 ԾԼԻՇԻՄ, *m.*, I owe; -ՇԵԱԾ, *inf*.  
 ԾԼԻՏՈՒՆԱԾ, lawful.  
 ԾՕ, prefix, before past tenses.  
 ԾՕ, thy (*asp.*).  
 ԾՕ, *prep.*, to, &c.: ԾՕ, to him; ԾՕԻԾ, to them; ԾՕԻՄՆ, to us. These forms are always aspirated after vowels, aspirated consonants, and յ. In other cases

there is some variance in the usage. In constant use before the infinitive, and forming, with the infinitive, what may be called a gerund, *i. e.* part of speech fulfilling the functions of verb, noun, and even of adjective, *v. g.* *σο βυαλαδὸ*. This form, O'Donovan, with others, calls the infinitive, which it certainly is not, and its grammatical laws are altogether different from those of infinitive. Its several rules are these:—when the verb is transitive the object of the verb must be expressed; when the verb is intransitive the subject of the verb must be expressed. Thus—

‘It is right to love God,’ *ἡ νόμιμος τοῦ ἀγαπᾶσαι τὸν θεόν.*

In this last instance we have the gerund discharging its functions of noun and verb—noun, because it is *nom.* case to *ἡ*; verb, because it governs *τοῦ*. It corresponds here to the Latin *infin.* (itself a gerundial form).

*Justum est amare Deum.*

O'Donovan's rule on this subject (p. 387) is not only inadequate, but incorrect; but his examples are valuable—

(1) *Παραγγεῖλε μοι ὁ πατήρ μου νὰ ποῦμαι εἰς τὴν Κέρκ,* ‘he told me to go to Cork.’

In this phrase he says that the rule is, when the governed verb is one expressing motion or gesture, the sign *σο* is never expressed. He lays claim to be the first discoverer of this rule. How untenable this rule is appears from page 363 of the *Grammar*, where he gives the following examples:—

(2) *Ἐπεὶ προείρηκεν ὁ πατήρ μου ὅτι ἐλθεῖς ἐκεῖ, ὁ υἱὸς αὐτοῦ ἐβόησεν,* ‘predicting that Patrick would come thither.’

(3) *Ὡς ὁ υἱὸς αὐτοῦ ἤκουσε τὴν φωνὴν τοῦ πατρὸς αὐτοῦ, ἐβόησεν,* ‘when she heard the lot fell upon her Son.’

Surely, *ἐλθεῖς* and *ἐβόησεν* are both verbs of motion or gesture; and if the rule were correct, *σο* should not be found before these infinitives.

The true explanation of those forms is: In No. 1 no subject is expressed, and the infinitive is not required to assume the governing or agreeing function of a verb. In No. 2 and No. 3 the subject of the intransitive verbs is expressed, and therefore recourse must be had to the gerund forms *σο ἐλθεῖς*, *σο ἐβόησεν*.

Again, we have here, sect. 1—

‘Several things intended . . . to move the will, practise virtue, and to fly vice.’

. . . *ὅτι τὰς ἐπιθυμίαις τοῦ σώματος ἐκτρέφεται ὁ υἱὸς αὐτοῦ* (2) *ὅτι τὰς ἐπιθυμίαις τοῦ σώματος ἐκτρέφεται.*

The first construction O'Donovan fails to explain, and even goes so far as to say, “that it is not to be approved of.” Yet it is a most common form in the Middle and Modern Irish of the best authors. It would be as reasonable to condemn a Latin writer for saying—

‘*Virtutis exercendae causa  
Vitiumque vitandi.*’

The Irish gerund, *oo bualað*, though indeclinable, is capable of standing in nearly all relations of gender, number, and case. Thus, in the phrase—

(a) *ir éigin ceígne neíte oo veunamh*, ‘there are four things to be done.’  
Nom. sing. to verb *ir* governing *neíte* in the acc. pl.

(b) *cum na rubáilce oo gñáitcéleactað*. *Gen. sing.*, governed by *cum*, and attracting *rubáilce*, *g. s. f.*

(c) *An rubáilce oo feacnað*. *Gen. sing.*, governed by *cum*, and governing *rubáilce* in the acc.

(d) . . . *air foclaib coimhíteada oo feacnað*, ‘(endeavours were made) to avoid foreign expressions.’—(Sect. XIII., line 1.)

*Dat. pl.*, with *foclaib*, *d. p. m.*

Cf. Latin—

*Dedi operam verbis alienigenis vitandis*;

and cf. Cicero—

*Meum laborem hominum periculis sublevandis impertio.*

These gerundial constructions are to be distinguished from a simple case where *oo bualað*, without *preceding* subject or object, is simply used to express a purpose; thus, *taimic ré oo ceasgarz an pobail*, ‘he came to teach the people.’ Here the infinitive appears as a verbal noun in the dative case, governed by *oo*, and governing the objective genitive *pobail*.

Besides the examples above given of the gerund, there is another form of phrase in which, with a transitive verb, we have subject and object expressed; thus—

‘This is the love of God, that we keep His commandments.’

(e) . . . *inne oo coiméur a aiteantað*.

In this phrase we have the gerund agreeing with the subject *inne*, and governing *aiteantað* in the gen. In this construction the subject must always precede, and the object must follow the gerund.

Cf. here, sect. 36—

‘Humbly beseeching God that his own unworthiness may not put a hindrance,’ &c.

(f) . . . *gan a ainneir réin oo éur toirmyz*.

*ainneir*, *subject* preceding gerund.

*toirmyz*, *object* following gerund.

(See the fuller treatment in *Pass.-Hom.* Gloss., pp. 650, sqq., *sub voce*).

For those who desire to compare further Latin and Irish construction, it may be interesting to note that Donlevy, in examples *b* and *c*, breaks off from what may be called the gerundive participle, and betakes himself to the gerund proper. So does Cicero, speaking of M. Antony, ‘The question is, whether power be given to M. Antony to oppress the republic to make a present of the lands,’ &c.—

‘*Utrum facultas detur opprimendae reipublicae, agrorum condonandi.*’

The infinitive in Latin is strong enough to act as a verb in nom. and acc. relation. The Irish infinitive, *buailib*, has not this strength, but requires to be reinforced by the prep. *do*. The Latin infin. is not strong enough to act in oblique cases as a verb and noun. Hence the recourse to the gerund and gerundive participle. The Irish gerund, *do buailib*, acts as—

The Latin infinitive.

„ gerund.

„ gerundive participle.

The Latins do not use the prep. *sine*, without, with the gerundial forms; hence another term of phrase must be employed when a negative is to be used. The Irish gerund permits the use of the negative prep. *gan* (see above, example (*f*)).

*doibéirim*, I give; *béir*, 3 *s. pres.*; *tabairt*, *inf.*; *tuig*, 3 *s. perf.*

*doibhron*, *m.*, sorrow; *-óin*, *g. s.*

*dochar*, *m.*, harm; *-air*, *g. s.*

*doirim*, I see; *o'feir*, *inf.*; *doirib*, 3rd *s. fut.*; *doirtear*.

*doirimisicte*, incomprehensible.

*doim*, *prep.*, towards, *gouv. gen.* Includes also, not only motion towards a term, but arrival at it—*taimic éum céille*, &c. Written usually *éum*, with aspiration which denotes its original form. Used much here to express a purpose, with the gerund form *do buailib*; see *do*.

*doiseirim*, I find, obtain; *faighib*, *inf.*; *seirib*, 3rd *s. pres.*; *faighib*, 3rd *pl. fut.*; *faigh*, 3rd *s. perf.*

*doilgeas*, *m.*, sorrow; *-gair*, *g. s.*

*doimeasda*, inestimable.

*doimhan*, *m.*, world; *-ain*, *g. s.*

*doimhin*, deep; *doimne*, *comp.*

*doiminte*, ill-taught.

*do(š)him*, I do, make; *deunab*, *inf.*; *-da*, *g. s.*; *ni*, 3rd *s. pres.*; *nittear*, *pres. pass.*; *deuna*, 3rd *s. fut.*; *deunab*, *perf. pass.*; *rinneab*, *perf. pass.*

*do réir*, according to.

*doirda*, obscure.

*doirdaous*, *m.*, darkness; *-air*, *g. s.*

*došdaoilte*, indissoluble.

*do daob*, regarding.

*doitcas*, *m.*, hope; *-air*, *g. s.*

*doeam*, *m.*, people; *-a*, *g. s.*

*doeas*, partly.

*doiblísad*, licentious; *-air*, *d. s. f.*

*doicélaonab*, *m.*, bad inclination; *-nda*, *g. s.*

*doicénós*, *m.*, bad habit; *-óir*, *g. s.*

*doicšompla*, *m.*, bad example; —, *g. s.*

*doicibéusad*, wicked.

ὄροῖς ἑὸς ἁδὲς, *m.*, bad practice; -ἀρῶ, *g. s.*  
 ὄροῖς ἑὸς ἁδὲς, *m.*, bad conduct; -ἀρῶ, *g. s.*  
 ὄροῖς ἑὸς ἁδὲς, of bad desires.  
 ὄροῖς ἑὸς ἁδὲς, *m.* and *f.*, bad desire; -ἀ, *g. s.*  
 ὄροῖς, *f.*, people; ὄροῖς, *g. s.*  
 ὄροῖς, *f.*, impurity; -ε, *g. s.*  
 ὄροῖς ἑὸς ἁδὲς, lascivious.  
 ὄροῖς, *m.*, duty, -ἀρῶ, *g. s.*  
 ὄροῖς, *m.*, duty; -ἀρῶ, *g. s.*  
 ὄροῖς, *f.*, vice; —, *g. s.*  
 ὄροῖς ἑὸς ἁδὲς, *m.*, utter (black) ignorance; -ῖν, *g. s.*  
 ὄροῖς, *see* ἀρετή.  
 ὄροῖς, *f.*, page; -εὶς, *g. s.*  
 ὄροῖς, *m.*, man; —, *g. s.*; ὄροῖς, *n. p.*; ὄροῖς, *d. p.*  
 ὄροῖς, *f.*, estate; —, *g. s.*, ὄροῖς ἑὸς ἁδὲς, *g. p.*  
 ὄροῖς, *see* ἀρετή.  
 ὄροῖς, *m.*, birth-place; -ἀρῶ, *g. s.*  
 ὄροῖς ἑὸς ἁδὲς, earnest.

ἑ, *see* ῥέ.

ἑὸς, that is (the equivalent of .1. in Mid. Irish). As the Greek ἑὸς is often  
 best translated in English by inverted commas, so the abbreviation .1. may be  
 generally rendered literally (. . .)

ἑὸς, *m.*, order; -ἀρῶ, *g. s.*  
 ἑὸς, *f.*, fear; —, *g. s.*  
 ἑὸς, *f.*, church; -ε, *g. s.*  
 ἑὸς, *f.*, wisdom; —, *g. s.*  
 ἑὸς, *f.*, fear.  
 ἑὸς, *m.*, bishop; -οῖς, *g. s.*  
 ἑὸς, *f.*, want; —, *g. s.*  
 ἑὸς ἑὸς, I reproach; -ἀρῶ, *inf.*  
 ἑὸς ἑὸς, unjust.  
 ἑὸς, *m.*, necessity; -ῖν, *g. s.*  
 ἑὸς, *m.*, philosopher; -ῖν, *g. s.*; -ἑὸς, *n. p.*  
 ἑὸς, some.  
 ἑὸς, *f.*, Ireland; -ῖν, *g. s.*; -ῖν, *d. s.*  
 ἑὸς, I rise; ἑὸς, *inf.*  
 ἑὸς, I listen; ἑὸς ἑὸς, *inf.*  
 ἑὸς, *m.*, knowledge.  
 ἑὸς, *m.*, knowledge; -ῖν, *g. s.*  
 ἑὸς, learned.  
 ἑὸς, *f.*, Europe.

έυζαίμ, I die; έυζ, *inf.*

έυζοόραδ, unjust; -αίξ, *comp.*

έυζοσμήνι, unlike; -ράμήλα, *pl.*

έυζερυαίτ, weak; -ίξε, *comp.*

έυζσαμήνι, different; -μήλα, *pl.*

ρά, *prep.*, under; written also ρό, ραοί. In Mid. Irish governs dat. and acc.

Usually now governs dat., but here found with acc., ρα έιοντα, with *art.*

ρα'ν, *poss. pr. 3rd person*; ρα να, with *rel.*, followed by πο, ρα'ν and ρα αη.

ραοα, long, far; ραιοε, *comp.*

ράξαι, correctly ραξβαί; *see* οογείβιμ.

ράξβαιμ, I leave; -βαί; -ξταρ, *pres. pass.*

ρui, *see* ατάιμ.

ράίτ, *m.*, prophet; —, *g. s.*

ραιλλίξε, *f.*, neglect; —, *g. s.*

ραιριμ, I watch; ραιρε, *inf.*

ρα leiτ, separately.

ραοί λάρ, on the floor; ραέα —, should fall into neglect.

ραοίσιτιν, *f.*, confession; -ε, *g. s.*

ραραορ, alas!

ράσαιμ, I grow; ράρ, *inf.*

ρεατ, *f.*, time.

ρεαρζαδ, choleric.

ρεάρε, better.

ρεας, *m.*, knowledge; -α, *g. s.*

ρεασαδ, known.

ρέιτιρ. In form it seems to correspond with Mid. Irish, πέταρ, έτιρ, *pass.*

forms of ρέασαιμ, 'I am able.' In modern use it has become a subst. or adj. not aspirated by D. after ní. Its general use is as indefinite predicate after ιη, the subject being the infin. or gerund; *see* οο: ιη ρέιτιρ οόιβ αν λοξαδ οο ξηόουζαδ, 'they can gain the indulgence.' (To gain the indulgence is possible for them, or possibility for them.) Written by K. έιτιρ, but pronounced as written by D. (O'Brien, *adj.*, Coney's *fem. subst.*)

ρέιτε, *f.*, liberality; —, *g. s.*

ρέιν, *emph. particle*, self, very.

ριαδ, *m.*, debt; ριαέαιβ, *d. p.*; . . . ατα ο' ριαέαιβ οητα οο έπειρεαμήνιμ, '(things) which they are obliged to believe.'

ριαθνηίσε, *f.*, presence; —, *g. s.*

ριονηραιμ, I see, I find; -αδ, *inf.*

ρίορ, true.

ρίοραιτρεαδς, *m.*, sincere repentance; -ιιρ, *g. s.*

ρίορθοιλξίοςαδ, sincerely sorry.



- ρΙΟΡΗΔΙΤ, excellent.  
 ΡΙΟΣ, *m.*, knowledge; ρΙ, *g. s.*  
 ΡΙΟΣΡΥΣΑΘ, *m.*, question; -υῖςτε, *g. s., n. p*  
 ΡΙΡΘΕΑΡΤ, genuine justice.  
 ΡΙΡΕ, true.  
 ΡΙΡΕΑΝΤΑΔΤ, *f.*, justice; -α, *g. s.*  
 ΡΙΡΙΝΝΕ, *f.*, truth.  
 ΡΙΡΙΝΝΕΑΔ, true.  
 ΡΙΤΘΕ, twenty; -τιο, *pl.*  
 ΡΙΥ, worthy.  
 ΡΛΑΙΤΙΟΣ, *m.*, kingdom; -τιρ, *g. s.*  
 ΡΟΔΑΛ, *m.*, word; -αλ, *g. s.*  
 ΡΟΣΔΙΝΙΜ, I serve; -ξνάμ, *inf.*  
 ΡΟΣΛΑΜΔΙΜ, I learn; -ξλουμ, *inf.*  
 ΡΟΙΣΙΟ, *f.*, patience; -ε, *g. s.*  
 ΡΟΙΛ (γο), hitherto.  
 ΡΟΙΛΣΙΣΙΜ, I declare; -ιυξαθ, *inf.*  
 ΡΟΙΡΘΙΟΙΟΛ (-θεαοαλ), *m.*, doctrine; -ουιλ, *g. s.*  
 ΡΟΙΡΛΕΙΤΕΑΟΑΔ, extensive; -ουιγε, *comp.*  
 ΡΟΛΑΙΡ, used only in the phrase *νι ρολαίρ*. It may be translated 'unnecessary';  
*νι ρολαίρ*, it is not unnecessary, *i. e.* it is necessary: *cf.* Fr., *il faut* (O'B.,  
 verb; Coneys, *sub. fem.*, liberty); K., *ρυλάιρ*; for construction *see* *ρείοιρ*;  
*cf.* *ρδοι λαίρ*.  
 ΡΟΛΛΑΣ, clear.  
 ΡΟΛΛΑΣΑΔ, clear.  
 ΡΟΛΥΣΙΜ, I hide; *ρολαδ, inf.*  
 ΡΟΝΝΗΔΑΡ (γο), cheerfully.  
 ΡΟΡΘΟΣΡΑ, *m.*, preface; —, *g. s.*  
 ΡΟΙΡΛΕΑΤΑΗ, large; *λειτνε, comp.*  
 ΡΟΣ, also.  
 ΡΟΣΓΛΔΙΜ, I open; -γλαθ, *inf.*  
 ΡΡΕΑΣΡΑ, *m.*, answer; -σαρττα, *g. s.*  
 ΡΡΟΙΝΣΙΑΣ, Francis.  
 ΡΥΑΘΔΙΣΙΜ, I snatch; *ρυαθαδ, inf.*  
 ΡΥΑΣΓΛΔΙΜ, I ransom; -αθ, *inf.*  
 ΡΥΑΣΣΥΙΛΤΕΘΙΡ, *m.*, redeemer; -όρτα, *g. s.*  
 ΡΥΑΤ, *m.*, hatred; -α, *g. s.*  
 ΡΥΙΛ, *f.*, blood; *ρολα, g. s.*  
 ΡΥΙΡΙΣΙΜ, I wait; *ρυιρεαδ, inf.*  
 ΡΥΛΑΝΣΔΙΜ, I suffer; *ρυλανσ, inf.*  
 ΡΥΡΗΘΡ, *m.*, chief part; -όρ, *g. s.*

ՀԱԾԱՅԻՄ, I take, pass; -ծնլ, *inf.*; ՀԱԾՆԻՆ ՀՅՈ յԵՐԷՑ ԳԻՐ, to pass readily over, connive at.

ՀԺԸ, each.

ՀԺՈ, without. The only negative that can be used with infin. or gerund: *see* ԾՕ. Cf. Fr. 'sans faire.' The Latins do not use *sine* with gerund, though other preps. are frequently employed with it. 'To forgive sins or not to forgive them,' ԲԵԱՇԱԾԵ ԾՕ ԻՃԱՐԵԱԾ ՈՐ ՀԺՈ Ա ՄԱՐԻԵԱԾ.

ՀԺՕԻՐԵԱԼ, *m.*, Irishman; -ծլ, *g. s.*

ՀԺՕԻՐԵԼՏ, *f.*, Irish language; -Ե, *g. s.*

ՀԵԱԼԼԱՅԻՄ, I promise; -ԼԵԱԻՄԱՅԻՄ, *inf.*

ՀԵԱԼԼ, *m.*, promise; ՀԻԼԼ, *g. s.*; ՄԱՐ ՀԵԱԼԼ ԳԻՐ, for the sake of.

ՀԵԱԼԼԱԻՄԱՅԻՄ, *f.*, promise; -ԻՄՈՒՄ, *g. s.*

ՀԵԱՐԼՈՐՏ, *m.*, close investigation; -ԼԱՐՏ, *g. s.*

ՀԵԻՅԻՐ, *see* ԾՕՀԵԻՅԻՄ.

ՀԵՆԼԼԻՄ, I submit; -ԵԱԾ, *inf.*

ՀԵՄԵԱԻՄԱՅԻՄ, *f.*, nature; -ՄԵԱԻՄՈՒՄ, *g. s.*

ՀԵՐԱԲՐԵԱԾՆԱԻՏԻՄ, *m.*, I closely consider; -ԱՅԾ, *inf.*

ՀԵՐԵԱԾՀԱՏՏ, *m.*, short catechism; -ԱՐՏ, *g. s.*

ՀԻՐ, although.

ՀԻՐԵԱԾ, yet.

ՀԼԱՇԱՅԻՄ, I receive; -ԱԾ, *inf.*

ՀԼԱՆԱՅԻՄ, I cleanse; -ԱԾ, *inf.*

ՀԼՕՄԵ, *f.*, cleanness; —, *g. s.*

ՀԼԱՎՏԻՄ, I move; ՀԼԱՎԱԾԵ, *inf.*

ՀՆԱԻԾԸԼԵԱԾԵԱՅԻՄ, I practise; -ԱԾ, *inf.*

ՀՆԱԾ (ԾՕ), continually.

ՀՆԱԾԱԾ, customary.

ՀՆԵ, *f.*, kind; —, *g. s.*

ՀՆԻՕԻՄ, *m.*, deed, experience; *m.*, -Ա, *g. s.*

ՀՆՕԾԱԻՅԵ, *f.*, affair; —, *g. s.*

ՀՕ, *prep.*, to (Mid. Ir. *co*).

ՀՕ, *prep.*, with (ecl.) (Mid. Ir. *co*, ecl.).

ՀՕ, a particle, used for converting adjectives into adverbs.

ՀՕ, *conj.* (ecl.), (Mid. Ir. *co*, ecl.), that.

ՀՕԻԼԼԻՄ, I am troublesome; -ԵԱԾ, *inf.* (followed by ԳԻՐ before the person who suffers).

ՀՕՐԱՅԻՄ, I call; -ԵԱԾ, *inf.*; acc. of denomination given; dat., with prep. ԾԵ, of the thing denominated, v.g. 'The holy Fathers call penance a painful baptism,' ԾՕ ՀՕՐԱՅ ՈՒ Հ-ԱԻՐԵԱԾԱ ՈՒՄՆԵԱ ԲԱՐՅԵԱԾ ԱՆԱԾՐԱԾ ԾՕՐՈՒ ԱԻՐԱՅԵ.

ՀՐԱԾ, *m.*, love; —, *g. s.*

ՀՐԱԾԱԻՏԻՄ, I love; -ԱՅԾ, *inf.*

ՀՐԱՅԻՄ, *f.*, hatred; ՀՐԱՅՈՒՄ, *g. s.*

ՀՐԱՅԵԱԻՄԱՅԻՄ, hateful.

ῥΑΘΟΤΑ, lewd.

ῥΑΣ, *m.*, grace; and -Α, *g. s.* By D. used in *pl.*, though English equivalent is singular: οὐ ῥάριβ Ὁέ, on the grace of God.

ῥΕΔΜΙΪΜ, I seize, order; -υξάθ, *inf.*

ῥΙΟΣΜΙΪΜ, I excite; -υξάθ, *inf.*

ῥΙΘΙΜ, I pray; ῥιθε, *inf.*

ῥΙΛΙΜ, I weep, deplore; ῥιλ, *inf.*; ῥολΑ, *g. s., m.*

ῥΗ = ῥο ηο, used frequently before perfect tense, v.g. ῥη ῥῆααοαη, 'that they received'; not to be confounded with the following.

ῥΗ = ῥηβ, enclitic form pres. of ηη: see ΔΤΑΙΜ.

ΙΔΗ, *prep.* (ecl.), after; generally written here ΔΗ. Used by D. and all good writers to express the English *past. part. pass.* Construction is *prep., poss. pr., infin.*: Church assembled, ΕΔῃιη ΔΗ ηΑ κοιήτιονόλ; understanding blinded, τυῖρε ΔΗ ηΑ οαλλάθ. This *prep.* ΙΔΗ has given rise to the the Anglo-Irishism, 'He is after killing him,' meaning, he has killed him.

ΙΔΗΗΘ, *f.*, grief; —, *g. s.*

ΙΔΗΗΔΙΜ, I ask; ΙΔΗΔΙΘ, *inf.*

ΙΜΕΪΜ, I depart; ΙΜΕΔΕΤ, *inf.*

ΙΗΕΙΘΕ, fit to be believed.

ΙΗΕΥΗΤΑ, fit to be done, filled.

ΙΗΗΗΕΤΑ, that may be fairly demanded.

ΙΗΕΔΘΟΗΔΕ, interior.

ΙΟΕΣΛΙΗΕΔΕ, wholesome.

ΙΟΜΑΘΗΗΙΛ, multitudinous.

ΙΟΜΑΡΕΑΙΘ, *f.*, overmuch; -θε, *g. s.*

ΙΟΜΕΥΘΑΙΘ, suitable.

ΙΟΜΘΑ, many.

ΙΟΜΛΗ, *m.*, whole; -ΔΗ, *g. s.*

ΙΟΜΥΘΥΗΛΕΤ, *f.*, multitude; -Δ, *g. s.*

ΙΟΗΔ, than.

ΙΟΗΘ, *m.*, place.

ΙΟΗΗΙΗΕ, teachable.

ΙΟΗΗΙΗ, dear.

ΙΟΗΗ, in.

ΙΟΗΗΔΗ, same.

ΙΟΗΗΔΣ, in order (that).

ΙΟΗΗΔΗ, see *prep.* Δ.

ΙΟΣΑ, Jesus.

ΙΟΕΡ, Joseph.

ΙΣ, assertive verb: see ΔΤΑΙΜ.

ΙΣ ΔΗ = ι ηη, Mid. Ir.; = ηΔη, Mod. Ir., in the.

ἰτιομῆδίζετε, given to slander.

ἰουδαῖζε, *m.*, Jew ; —, *g. s.*

ἰουδας, Judas.

λαβῶμαι, I speak ; λαβῶμε, *inf.*

λαετσαῖναι, daily.

λάϊνόν ῥέ, beside.

λάμδαῖν, *m.*, creeping on all fours ; -αῖν, *g. s.*

λάμ, *f.*, hand ; λάμμε, *g. s.*

λάνσῦλ, *m.*, fulness, with reference to the eye.

λέ, *prep.*, with, by ; Mid. Ir. *la*, *le* ; and gov. acc. and dat. ; here at least once  
govs. acc. : *le* *copra* *focail*. In mod. writers, dat., *lé* *a*, by which ; *leó*,  
with them.

λεαβῶν, *m.*, book ; -αῖν, *g. s.*

λεαβῶν, *m.*, little book ; -αῖν, *g. s.*

λεαβῶν, *m.*, prayerbook.

λεαβῶν, *m.*, child ; *lemb*, *g. s.*

λεαδῶν, I amend ; -αῖν, *inf.*

λεαδῶν, *f.*, half, side ; *leide*, *g. s.*

λεαδῶν, wide, extensive.

λεαδῶν, except (followed by *oo*).

λεαδῶν, I spread ; -αῖν, *inf.*

λεαδῶν, *m.*, affliction ; -αῖν, *g. s.*

λεαδῶν, afflicted.

λέιζω, I read ; -αῖν, *inf.*

λέιζω, I leave ; *leizon*, *inf.*

λέιζω, *m.*, lesson, literature ; -αῖν, *g. s.*

λέιζω, *m.*, cure ; -αῖν, *g. s.*

λέιζω, clear.

λέιζω, altogether.

λεῖσθε, *f.*, sloth ; —, *g. s.*

λεῖσθε, *m.*, breadth ; -αῖν, *g. s.*

λεῖσθε, extensive.

λεῖσθε, *m.*, excuse ; -αῖν, *g. s.*

λεόν, enough.

λεόν, *m.*, satisfaction ; -αῖν, *g. s.*

λίον, I fill ; -αῖν, *inf.*

λίον, abundant.

λά, *m.*, day ; *laoi*, *g. s.* ; *ló*, *d. s.*

λοβῶν, Louvain.

λοῦν, *f.*, fault ; -αῖν, *g. s.*

λοῦν, sinful.

ԼՈՒԿԻՄ, I wound; ԼՈՒ, *inf.*

ԼՈՄՈՈՇՄ, naked.

ԼՈՐՏ, *m.*, track; ԼՈՐՏ, *g. s.*

ԼՍԺ, *m.*, price; ԼՍԺ, *g. s.*

ԼՍՇՄ, *m.*, people; —, *g. s.*

ԼՍՃ, less.

ԼՍԺԻՄ, I lie; ԼՍԺ, *inf.*; ԼՍԺ ԲԻՇԺԺ ԲԻ, encroachment on.

ՄԺ, *m.*, son; ՄԺ, *g. s.*

ՄԺԺԺԺ, *m.*, a youth; -ԺԺ, *g. s.*; -Ժ Բժժժժ, learned folk.

ՄԺԺ, if; *see also* ԺԺԺ.

ՄԺԺԺԺ, *m.*, dog; -ԺԺ, *g. s.*

ՄԺԺԺ, *f.*, morning; -ԺԺ, *g. s.*

ՄԺԺԺ ԲԺ, together with.

ՄԺԺ, good.

ՄԺԺԺԺ, forgiven.

ՄԺԺԺ, I forgive; -ԺԺ, *inf.*

ՄԺԺԺԺԺԺ, *m.*, forgiveness; -ԺԺ, *g. s.*

ՄԺԺԺԺ, *m.*, goodness; -Ժ, *g. s.*

ՄԺԺԺԺ, forgiven.

ՄԺԺԺԺԺ, I curse; -ԺԺԺ, *inf.*

ՄԺԺԺ, *m.*, manor; -ԺԺ, *g. s.*

ՄԺԺԺԺԺ, I boast; ՄԺԺԺԺԺ, *inf.*

ՄԺԺԺԺԺԺԺ, *m.*, boasting; -ԺԺ, *g. s.*

ՄԺԺԺ, *f.*, wealth; -Ժ, *g. s.*

ՄԺԺ, tender; ՄԺԺԺ, *g. s.*, *f.*

ՄԺԺ, *prep. and conj.*, as.

ՄԺԺԺԺ ԲԺ, together with.

ՄԺԺԺԺԺ, I kill; -ԺԺ, *inf.*; -ՄԺԺԺԺ, *g. s.*; ԲԺԺԺ ՄԺԺԺԺ, mortal sin.

ՄԺԺԺԺԺԺ, I dishonour; -ԺԺԺ, *inf.*

ՄԺԺԺԺ, *f.*, mother; -ԺԺ, *g. s.*

ՄԺԺԺԺԺ, *f.*, memory.

ՄԺԺԺԺԺԺԺ, I increase; -ԺԺԺ, *inf.*

ՄԺԺԺԺԺ, I deceive; -ԺԺԺ, *inf.*

ՄԺԺԺԺԺԺ, *m.*, error; -ԺԺԺ, *g. s.*

ՄԺԺԺ (Ժ), amidst.

ՄԺԺԺԺԺ, I think, esteem; ՄԺԺ, *inf.*

ՄԺԺԺ (ԺԺ), frequently.

ՄԺԺԺ, *m. and f.*, desire; -Ժ, ՄԺԺԺ, *g. s.*

ՄԺԺԺԺԺ, *m.*, inordinate desire; -ԺԺ, *g. s.*

ՄԺԺԺԺ, Michael; -ԺԺ, *g. s.*

- μίσησιον, *m.*, bad deed; -α, *g. s.*  
 μίλλω, I destroy; -εσθ, *inf.*  
 μιλτεσθ, destructive.  
 μίλε, a thousand; —, *g. s.*; μίλτε, *n. p.*  
 μινικ; *see* μεμικ.  
 μίσιμι, I explain; -ουσθ, *inf.*; -ε, *g. s.*, explanation.  
 μισοεισθησθ, uncharitable.  
 μισοεισθ, *f.*, bad fame; —, *g. s.*  
 μισοεισθησθ, *m.*, inconvenience; -εισθ, *g. s.*  
 μισοεισθησθ, degenerate.  
 μισοεισθησθ, shameless.  
 μισοεισθησθ, I closely examine; -ουσθ, *inf.*  
 μισοεισθησθ, I swear; -ουσθ, *inf.*  
 μισοεισθησθ, *m.*, small district; -α, *g. s.*  
 μισοεισθησθ, *m.*, small work; -εισθ, *g. s.*  
 μισοεισθησθ, *m.*, small beginning; -εισθ, *g. s.*; in *pl.*, elements.  
 μισοεισθησθ, *f.*, miracle; -ε, *g. s.*  
 μισοεισθησθ, *m. and f.*, courage, encouragement; -εισθ, *g. s.*  
 μισοεισθησθ, early.  
 μισοεισθησθ, great.  
 μισοεισθησθ, *m.*, much, many; -εισθ, *g. s.*  
 μισοεισθησθ, *m.*, great scarcity; -εισθ, *g. s.*  
 μισοεισθησθ, precious.  
 μισοεισθησθ (εσθ), chiefly.  
 μισοεισθησθ, *m.*, great evil; -εισθ.  
 μισοεισθησθ, *f.*, pig; *pl.*, swine, μισοεισθ, *g. s.*  
 μισοεισθησθ, *f.*, confidence; -ε, *g. s.*  
 μισοεισθησθ, *f.*, burthen; -ε, *g. s.*  
 μισοεισθησθ, *f.*, family, people; -ε, *g. s.*  
 μισοεισθησθ, *m.*, friendship, kindness; -εισθ, *g. s.*  
 μισοεισθησθ, I teach; μισοεισθ, *inf.*  
 μισοεισθησθ, unless; *see* εσθ.

η' for η.

η, a part of pronom. comp. ηε: *see* ηε.

η, nor.

η, not (in clauses dependent).

η ε, = ηε, = ηε, forms which η takes when combined with the prefix η.

η ε, in construction, η ε ηε: *see* εσθ.

ηε, *m.*, enmity; -εισθ, *g. s.*

ηε, *m.*, enemy; -εισθ, *g. s.*



ηΑΟΙΗΘΕΙΛΕ, *f.*, holy spouse; —, *g. s.*

ηΑΟΙΗ, holy.

ηΑΟΙΗΔΙΜ, I sanctify; -ΔΘ, *inf.*

ηΔΙΡ, *see* ηΔΘ ΔΡ.

ηΔΡ, abbreviation for 1 η-ΔΡ, 'in our'; ηΔΡ η-ΘΙΑΥΘ, in our sequence, which follows. Cf. *H.*, line 64, 1 η-ΔΡ ηΘΙΑΥΘ, 'in the sequel.'

ηΕΔΘ, one, anyone.

ηΕΔΗΘΡΑΒΔΘ, *m.*, impiety; -ΔΥΘ, *g. s.*

ηΕΔΗΘΔ, heavenly.

ηΕΔΡΤ, *m.*, strength; ηΕΙΡΤ, *g. s.*

ηΕΔΡΤΗΔΡ, strong.

ηΕΙΗΘΙΟΗΤΔΘ, innocent; -ΥΙΞΕ, *comp.*

ηΙ, not (in independent clauses).

ηΙ, is not; *see* ΔΤΔΙΜ.

ηΙ, *m.*, thing; ηΕΙΤΕ, *g. s.*

ηΙ, 3rd *sg. pres.*; *see* ΘΟΗΙΜ.

ηΙΟΣ, *sign of comp.*

ηΟ, or

ηΟΘ, he who, they who, &c.; *Lat. is qui.*

ηΟ ΞΟ, until.

ηΟΙΣ, (Δ), now.

ηΟΣ, *m.*, manner; ηΟΙΡ, *g. s.*

ηΥΔΘΥΙΛ, *f.*, new creature; -ΘΥΙΛΛΕ, *g. s.*

ηΥΔΥΘΕΔΤΔ, *f.*, new life; —, *g. s.*

ηΥΔΥΘΤΙΟΗΣΞΑΗΤΟΙΡ, *m.*, new beginner; -ΟΡΔ, *g. s.*

ηΥΙΞΕ, ΞΟ — SO, up to this.

Ο, *prep.*, from; υΔΤΔ, from them; υΔΘ, from him; Ο, from which; Ο'Ρ *for* Ο ΙΡ;  
Ο ΡΙΗ ΡΥΔΡ, for the future; Ο ΤΔ, since.

ΟΒΔΙΡ, *f.*, work; ΟΙΒΡΕ, *g. s.*

ΟΞ, young.

ΟΙΒΡΥΞΙΜ, I compose; -ΥΞΔΘ, *inf.*

ΟΙΥΘΕ, *f.*, night; —, *g. s.*

ΟΙΥΘΕ, *m.*, instructor; —, *g. s.*

ΟΙΥΘΕΔΣ, *m.*, instruction; ΙΡ, *g. s.*

ΟΙΥΞΕ, *f.*, youth; —, *g. s.*

ΟΙΥΒΕΙΜΕΔΘ, scandalous.

ΟΙΥΕ, other.

ΟΙΥΡ, for, because.

ΟΙΥΘΕΙΥΡ, illustrious.

ΟΙΥΡΕΔΘΥΣ, *m.*, assembly; -ΥΙΡ, *g. s.*

ΟΙΥΡΕΔΙΗΗΔΘ, fitting.

οἰρεάτην, *f.*, fitness.  
 οἰρίσεαι, humble.  
 ὀλάζην, *m.*, drinking.  
 οἷο, *m.*, evil; οἷο, *g. s.*  
 οὐλας, *m.*, pomp.  
 οὐλήν, *m.*, I prepare; -υξάθ, *inf.*  
 ὀρο, *m.*, order; ὀρο, ὀρο, *g. s.*  
 ὀροῦν, *m.*, I order; -υξάθ, *inf.*  
 ὅς αἶρο, openly.  
 ὅς σιόν, *prep.*, over.

πάσθην, *m.*, Pagan; -υξ, *g. s.*  
 πάρεν, *m.*, paper; ἔην, *g. s.*  
 πεακά, *m.*, sinner; -αξ, *g. s.*  
 πεακά, *m.*, sin; -αθ, *g. s.*  
 πῖον, *f.*, pain; πέινε, *g. s.*  
 πῖπ, Philip.  
 ποπῦ, *m.*, people; -υλ, *g. s.*  
 πρέθην, *f.*, root; πρέθην, *g. s.*

ραῦα, *see* ατάμ.

ραῦα, *see* τεῖον.

ράθ, *see* αοειν.

ραν, *m.*, part; -νν, *g. s.*

ρανῖον, *participating.*

ρέ, *prep.*, with, towards; Mid. Irish, *fri.*, governing acc. and dat. Now governs dat., though here found with acc. πέ τῶν. With art. πῶν; πῶν, with him; πῶν, with them; πέ α, πέ α, πέ, with which; πέ να, with his. O'D. does not correctly explain the existence of *n* here, which he ascribes to euphony. Better, perhaps, written πενα, according to analogy with other pronominal compounds; πε η-αξάθ, 'for the benefit of.'

ρέξ, ready; λέξιον ὅτις εἶ, to pass readily over, to connive at.

ρέμ, *f.*, aim, extent; -ε, *g. s.*

ρεῖον, *aforesaid.*

ρεῖον, *necessary.*

ρεῖον, *m.*, necessity; -υρ, *g. s.*

ρεῖον (α), ever.

ρεῖον, I serve; πῶν, -αθ, *inf.*

ρεῖον, *m.*, knight; —, *g. s.*

ρεῖον, *see* οἷον.

ρεῖον, royal.

ρεῖον, *f.*, kingdom; -α, *g. s.*

- ΡΙΟΤΔΙΜ, I run; ριότ, *inf.*  
 ΡΙΡΙΒ (οα), really.  
 ΡΟ, too.  
 ΡΟ, verbal particle before past tense, found now in *comp.*; v. g. νάρ.  
 ΡΟΞΔ, *f.*, choice; -αν, *g. s.*; -uin, *d. s.*  
 ΡΟΙΗ, *prep.*, before; Mid. Irish, ρε, ρια (ecl.), ρομπΔ, before them.  
 ΡΟΙΗΗ, *f.*, portion; -nne, *g. s.*  
 ΡΟΙΗΗΙΜ, I divide; ροιη. *inf.*  
 ΡΥΔΤΔΡ, *m.*, act of rushing; -διρ, *g. s.*  
 ΡΥΞΔΘ, *see* βειρμ.  
 ΡΥΙΗΘΙΔΗΔΙΡ, *f.*, mystery.  
 ΡΥΗ, *m.*, resolution; ρύμ, *g. s.*

ΣΔ, for ιρ αν, which see.

ΣΔ, *see* ρο.

ΣΑΚΡΑΜΥΙΗΤ, *f.*, sacrament; -ε, *g. s.*

ΣΔΙΡΗΕΔΣΔΗΥΙΛ, very estimable.

ΣΔΙΤΙΜ, I thrust, plunge; ρατΔΘ, *inf.*

ΣΔΗΥΙΛ, like.

ΣΔΗ, *emph.* affix to pronouns; v. g. ρόιβ-ρΔΗ.

ΣΔΗΔΣΔΗ, *m.*, decision; -ΔΗ, *g. s.*

ΣΔΟΥΗΘΣ, *m.*, foolish habit; -όιρ, *g. s.*

ΣΔΟΞΔΛ, *m.*, world, life; -υι, *g. s.*

ΣΔΟΞΔΛΤΔ, worldly.

ΣΔΟΙΛΙΜ, I think; ρΔοιρμ, *inf.*

ΣΔΟΙΡΣΕ, *f.*, freedom; —, *g. s.*

ΣΔΟΡΔΙΜ, I deliver; -ΔΘ, *inf.*

ΣΔΟΤΔΡ, *m.*, labour; -διρ, *g. s.*

ΣΔΟΤΡΔČ, laborious.

ΣΔΡΣΔΟΤΔΡ, hard labour.

ΣΔΡΥΙΞΙΜ, I surpass, transgress; -υξΔΘ, *inf.*

ΣΔΣΔΗ, *m.*, satisfaction.

ΣΔΣΥΙΞΙΜ, I satisfy; ρΔρΔΘ, ρΔρΔΗ, *inf.*

ΣΕ, *see* ρο.

ΣΕ, *pers. pr.*, he, it; ρι, she, it; ριαο, *pl.*; ε, him; ι, her (*acc.*); ιΔο, them.  
 With ιρ and pass. verbs, nom. case, ε, he; ι, she; ιΔο, *pl.* With the  
 verb ιρ its use is proleptic in such phrases as ιρ ε αν βάιρ αν μαρκαε υο,  
 'Death is that horseman;' ιρ ι αν ιομαδξ υο αν ναούιρ ρΔονηΔ, 'that  
 image is human nature,' and the proof that that is so is that it must take the  
 gender of the subject (see the discussion in Appendix to Keating, Τρι β—ξ αν  
 βΔιρ, p. i.). Thus, in English, we say, 'to err is human;' but with prolepsis,  
 'it is human to err.' Cobbet condemns this proleptical use of 'it' in English,  
 but usage is against him.

SEACĦNAIM, I avoid ; -aċ, *readáin*, *readáint*, *inf.*

SEACĈ (*ecl.*), seven.

SEAL, *m.*, time ; -a, *g. s.*

SEAHĀLTAHAĈ, inveterately hostile.

SEAHMÓIR, *f.*, sermon ; -óir, *g. s.*

SEARŪPÓŽANTUIŌE, *m.*, servant ; —, *g. s.*

SEIM, soft, indulgent.

SŽAPAIM, I scatter ; -aċ, *inf.*

SŽARAIM, I separate ; -aċ, -aĥum, *inf.*

SŽÉIM, *f.*, beauty ; -e, *g. s.*

SŽEITIM, I omit ; *ržeit*, *inf.*

SŽEAT, *f.*, shield ; *ržeit*.

SŽRÍBIM, *f.*, Scripture ; -e, *g. s.*

SŽRÍŌBAIM, I write ; -aċ, *inf.*

SŽRIOSAIM, destroy ; *ržior*, *inf.*

SŽUIRIM, I cease ; *ržur*, *inf.*

SÍ, *see* *re.*

SĪ, suffix to 2nd pers. *pl.*

SIM, *dēm. pr.*, that (*indecl.*). In *nom.* and *acc.* relation can stand alone for a *subst.*, and be subject or object in a sentence. In *dat.* it occasionally is governed directly by *prep.*, but usually it requires the intervention of *pers. pronoun*, *uime rin*, therefore, where *uime = um é*. In *genitive* relation always takes *poss. pr. a*, or *a cionn rin*, or *aċob rin*. As to the separation between *a* and *rin*, *see* *def. article an*.

*Dem. pronom. adj. rin*, and by vowel harmony *řoin*—an element in the *dem. pronom. adj. an . . . rin*.

*Adverb*—an element in the *correlative adverb com* — *rin*, with *relative conjunction ařur*.

*Comřotomburōeac rin ařur řioro*, ‘so ungrateful as to fight.’

*Comřána rin ařur řeampoll ōé ro řřuailļužab*, ‘so bold as to defile the temple of God.’

*Cf.* the *Anglo-Irishism*, ‘He was *that* glad that he leaped for joy,’ &c. This idea would be expressed in *English* (if the phrase were admissible), ‘He was *thatly* glad that he leaped for joy.’

As to separation between *com* and *rin* in these phrases *see* *def. article*.

SĪOCAIR, *f.*, occasion ; -cřac, *g. s.*

SĪORRUŌE, lasting.

SĪOS, below.

SĪRIM, I seek ; -eab, *inf.*

SĪŪŪLAIM, I walk, depart ; -bal, *inf.* ; *řuadaiřim ař řřúbab*, I snatch away.

SĪADAIM, I plunder ; -řlad, *inf.*

SĪÁINTE, *f.*, health ; —, *g. s.*

SĪÁNUIřIM, I save ; -užab, *inf.*

SĪÁNUIřTEŌIR, *m.*, Saviour ; -óir, *g. s.*

სღიჯე, *f.*, way; —, *g. s.*

სლუიჯიმ, I swallow; ოლუჯაბ, *inf.*

სმიადტუიჯიმ, I correct; -უჯაბ, *inf.*

სმუადიუიმ, I think, meditate; -ეაბ, *inf.*

SO, *dem. pr.*, this; indecl., but following in case relation the same laws as ოიმ, which see.

*Dem. pronom. adj.*, an element in the *dem. pronom. adj.*, ან . . . ოო, *v. g.*;

ან ტეაჯარო, this doctrine. It also appears in this last construction under the forms ოა, ოე, ოი.

სოცარ, *m.*, advantage; -აი, *g. s.*

სოილელი, quite clear.

სოილსიჯიმ, I enlighten; -უჯაბ, *inf.*

სო მარ, thus.

სონ (აი), for the sake of; governs *gen.*

სოტუიჯეაბ, easily understood; -ჯე, *comp.*

სოტუიჯიონაბ, intelligible.

სპიორაბ, *m.*, spirit; -აი, *g. s.*

სპიორაბალტა, spiritual.

სრიაი, *m.*, bridle; -აი, *g. s.*

სუას, up, above.

სუბალიცე, *f.*, virtue; —, *g. s.*

სუიჯიჯიმ, I place; -უჯაბ.

სუილ, *f.*, eye; -ე, *g. s.*

სუილ, before.

სუიარაბაბ, special.

ტა, *see* ატაიმ.

ტაბარიტ, *see* თბერიიმ.

ტაიმი, *see* ტიჯიმ.

ტაირბე, *f.*, profit; —, *g. s.*

ტაიბეაიდიმ, I show; -აბ, *inf.* (differently accented elsewhere, but pronounced as written here).

ტაიტიჯიმ, I frequent; ტატიჯე, *inf.*

ტაიმიუიჯე, earthly.

ტაი, *f.*, time; ან ტაი, when.

ტაობ, *f.*, side; ტაიბე, *g. s.*; ტაობ აიოიჯ, inwardly; თო ტაობ, with respect to.

ტარ, *prep.*, beyond; ტორტ, beyond thee; ტორტა, beyond them; თულ ტორტ, to pass away; ტარ ეი; after (with *gen.*); ტარ ტეაი, notwithstanding; ტარ ტიონ, besides.

ტარკუიანიე, *f.*, disrespect; -ე, *g. s.*

ტარკუიანიჯიმ, I dishonour; -უჯაბ, *inf.*

ტარკუიიჯიმ, I draw; ტარკუიიჯ, *inf.*

ტეაჯას, *m.*, teaching, catechism; -აი, *g. s.*

ԵԱՃՅԻՆԱԻՄ, I meet with (followed by *ne*; ԵՅԻՄԵՕՅԱՐՈ, 3rd pl. fut. (followed by *vo*), happen to: մԱ ԵԱՃՅԻՆԱՆ ՈՅՈ՛Ն ԿԱՐՈ ՎՈՒԾ, 'if it happens to some of them.'

ԵԱՆՅԱ, *f.*, tongue; -ԱԾ, *g. s.*

ԵԷՐՈՒՄ, I go; ԷԱԴԻԾ, 3 s. perf.; -ՅՈՒԼ, *inf.*

ԵԷԼՅԻՄ, I cast; ԵԷԼՅԻՈՆ, ԵԷԼՅԵԱՆ, *inf.*

ԵԷՐԻՄ, I fail.

ԵԷՏԵԱՆԱԾ, *m.*, show.

ԵԷԻՇԻՄ, I flee; ԵԷԻՇԵԱՆ, *inf.*

ԵԷՅԵԱՐՈՒՄ, *m.*, lord; —, *g. s.*

ԵԷՅԻՄ, I come; ԵԱԸՇ, *inf.*; ԵԷՅԵԱՐ, *pres. rel.*; ԵԱԻՄՅ, 3rd sg. perf.; ԵԱԿԲԱԾ, 3rd s. cond.; ՅՈ Յ-ԵԷՅ ԼԵՐԱՆ, that they can.

ԵԻՄՇԷԼԼՅԵԱՐԱՐԱԻՄ, I circumcise; -ԱԾ, *inf.*

ԵԻՄՇԷԼԼ, about.

ԵԻՇՈՒԼԻՇԵ, *m.*, gift.

ԵԻՄԱՆԱԻՄ, I drive; ԵԻՄԱՆ, *inf.*

ԵԻՄՏԱԻՅԻՄ, I collect; -ԱՅԱԾ, *inf.*

ԵԻՄՏԱԻՅՇԵՕՐ, *m.*, collector; -ՕՐԱ, *g. s.*

ԵԻՄՏԱԻՄ, I begin; -ՅՆԱԾ, *inf.*

ԵԻՄՏԱԻՄՇՈՐ, *m.*, beginner; -ՕՐԱ, *g. s.*

ԵՐ, *f.*, country; -Ե, *g. s.*

ԵՐԱՇ, *m.*, envy; -ԱՇ, *g. s.*

ԵՐԵԱՆ, *m.*, fountain; -ԱՐ, *g. s.*

ԵՐՅԱԻՄ, I choose; -ՅԱԾ, *inf.*; -ԷՃ, *pass. part.*

ԵՐԼ, *f.*, will; ԵՐԼԱ, ԵՐԼԵ, *g. s.*

ԵՐԼԵԱՆԱԸ, willing.

ԵՐՆԵԱՏՅ, *m.*, hindrance; -ՄԻՅ, *g. s.*

ԵՐՆԵ, *f.*, bulk; -Ե, *g. s.*

ԵՐԱԾ, *m.*, fruit; -ԱԻԾ, *g. s.*

ԵՐՏԱԻՅԻՄ, I begin; -ԱՅԱԾ, *inf.*

ԵՐՏԱԸ, *m.*, beginning; -ԱՅ, *g. s.*

ԵՐԱՇԵԱՆԻՄԼ, timely.

ԵՐԱՇԵՈՒՄ, *m.*, evening; —, *g. s.*

ԵՐԷ, *prep.*, through; Mid. Ir. *tria*, *tre*, with acc. and dat.; now usually with dat.; but here once with acc.: ԵՐԷ ԷՐԵՆԵԱ; with *art.*, ԵՐԷՐ ԱՆ; 3rd s. pers. *pr.*, ԵՐՈ; with *rel.*, ԵՐԷ, ԵՐԷ Ա, ԵՐԷ ԱՐ.

ԵՐԷԻՅԻՄ, I forsake; -ՅԻՈՆ, *inf.*

ԵՐԵՆԵ, Trent.

ԵՐԻՇԱԾ, thirty.

ԵՐՕՐԱԻՐԵ, *f.*, mercy; —, *g. s.*

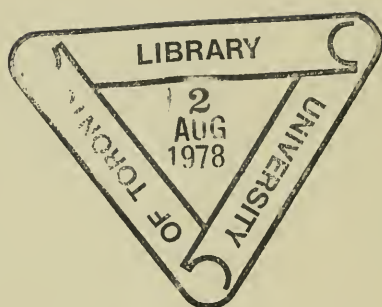
ԵՐՕՐԱԻՐԵԱԸ, merciful.

ԵՐՐՈՒՄ, I fight; ԵՐՐՈՅ, *inf.*

ԵՐՏՅԱԾ, *m.*, fasting; -ԱԻԾ, *g. s.*



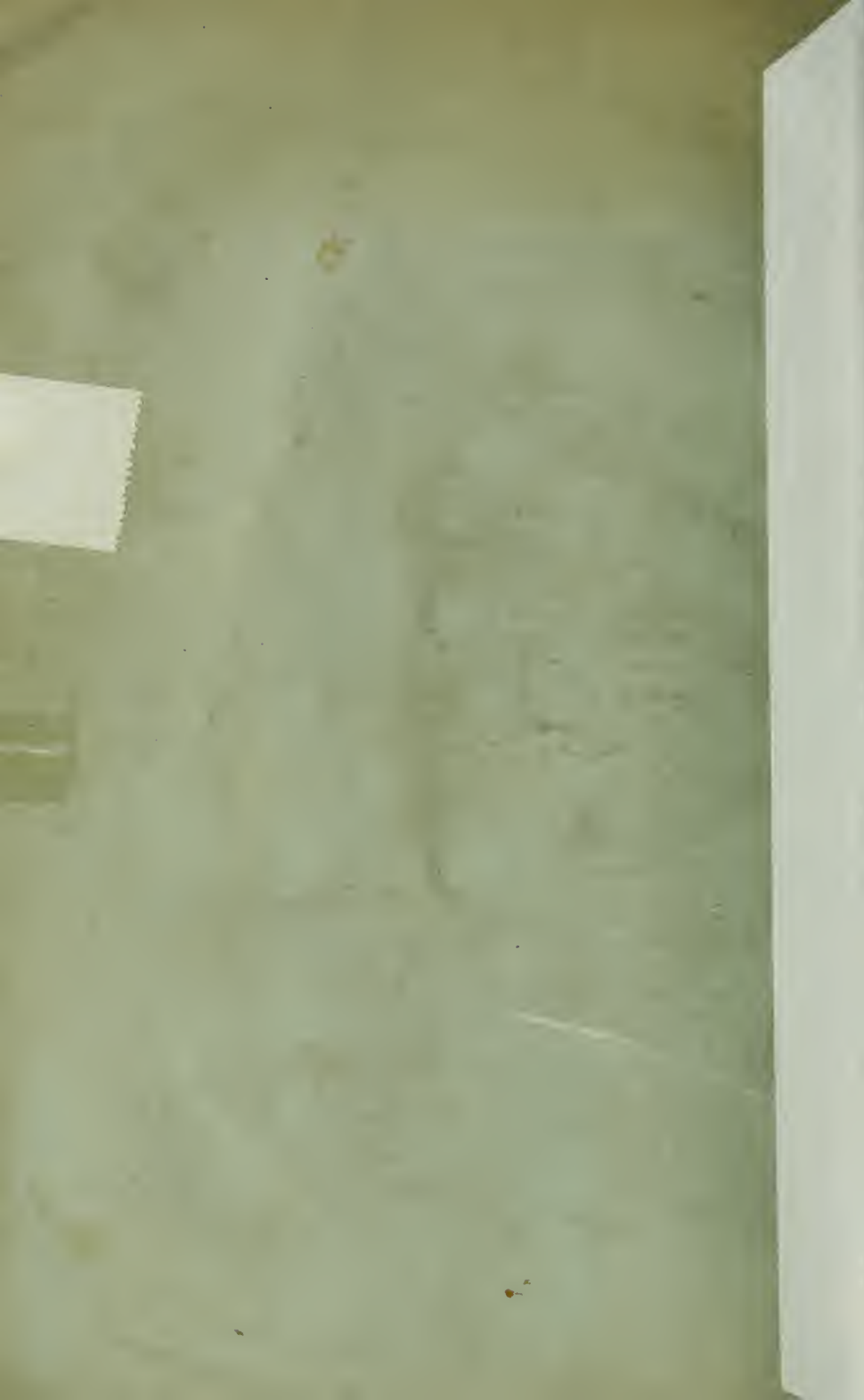
- ԵՐԱՃԱՅԵ, *f.*, pity ; —, *g. s.*  
 ԵՐԱՃԱԼԼԻՄ, I corrupt ; -եմ, *inf.* ; -սչմ.  
 ԵՄԱՐԻՄ, *f.*, drift ; բ'ան ԵՄԱՐԻՄ լրո, thereabouts.  
 ԵՍԴԵՄԻՆ, vulgar.  
 ԵՍԻՏԵԱԾ, mischievous ; -իչ, *g. s.*  
 ԵՍՇ, *see* յօժեիր.  
 ԵՄԻՅԻՄ, I understand ; ԵՄԻՅԻՄ, *inf.*  
 ԵՄԻՇՏԵ, *f.*, understanding ; —, *g. s.*  
 ԵՄԻՇՏԻՈՆԱԾ, intelligence.  
 ԵՄԻԼԵ, *f.*, flood ; —, *g. s.*  
 ԵՄԻԼԵԱԾ, *m.*, addition, more.  
 ԵՄԻՏՄԻՅԻՄ, I bring forth ; -մեմ, *inf.*  
 ԵՄԻՏՄԻՇԵՕՐԻ, *m.*, parent ; -օր, *g. s.*  
 ԵՄԻԵՄ, I fall ; —, *inf.*  
 ԵՄԻՐԱԾ, *m.*, Turk ; -սիչ, *acc. pl.*  
 ԵՄՇ, *m.*, beginning ; ԵՄԻ, *g. s.*  
  
 ՍԱԾԱՐ, *m.*, pride ; -ար, *g. s.*  
 ՍԱԾԻՐԵԱԾ, proud.  
 ՍԱՇՆԵԱԾ, secret ; -սիչ, *g. s., f.*  
 ՍԱՐ, *f.*, hour ; -ե, *g. s.* ; ՍԱՐ իմ անհատ, once a-year ; ՍՈՆ ՍԱՐ  
 անհատ, once ; ՍԱՐ ՍԱՐԻՆ, sometimes.  
 ՍԱՏԱԼ, precious, noble ; ՍԱՐԼԵ, *n. p., f.*  
 ՍԱԼԱԾ, *m.*, obligation ; -ալիչ, *g. s.*  
 ՍԱԾԵՅԱՏԱԾ, dreadful.  
 ՍԵ, oh ! alas !  
 ՍԻՍ, yonder ; an element in the *dem. pronom. adj.*, 'that' : *see* լրո.  
 ՍՇՕՐԱՐԱՇ, *m.*, authority ; -ար.  
 ՍԻԼԵ, all.  
 ՍԻՐԵԱՇԵԱԾ, *f.*, want ; -ե, *g. s.*  
 ՍԻՇԵ, *m.*, water ; —, *g. s.*  
 ՍԼԼԱՄ, ready.  
 ՍԼԼԻՄԻՅԻՄ, I prepare ; -սչմ, *inf.*  
 ՍՄ, about, around ; ՍՄԵ, about him ; ՍՄԻՄ, about them.  
 ՍՐԱՇ, easy.  
 ՍՐԾՐԻՍ, *f.*, wickedness ; -ե, *g. s.*  
 ՍՐԾՐԻՍԵԱԾ, wicked.  
 ՍՐԻՄԱՇ, *f.*, prayer ; -ալիչ, *n. p.*  
 ՍՐԻՄԱՄ, *f.*, reverence ; -ե, *g. s.*  
 ՍՐՏԱ, *f.*, pillar ; -ն, *g. s.*













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